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Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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EMOTIONAL CONVERSION.

Old and New Christianity—Christ, Ingersoll and Moody.

BY S. L. TYRRELL.

A strange story was afloat one Sunday morning in Jerusalem. It was reported on the streets, that a well-known man, publicly put to death on Friday afternoon, had been seen several times walking about the neighborhood. Few believed the story. To the masses the evidence looked weak; some of the witnesses said it was in the dim, morning twilight when they saw him, and at first mistook him for another man. Thus on the first Christian Sunday eighteen centuries ago, stood the foundation of Christianity; its very corner stone; the doctrine of the resurrection of Jesus Christ from the dead. On that Sabbath morning the world contained but two or three evangelical believers, the rest of mankind were unconverted infidels, and doomed to eternal hell according to the soundest orthodoxy; for faith in a "risen Christ," say the creeds, is the indispensable condition of true conversion and regeneration; which "new birth" the "totally depraved" sons of Adam must experience or be forever "lost." After a short period of doubt, a few of the disciples became convinced that the resurrection was a fact, and that they had received a commission from their risen Master to convert the world to Christ. Converting men to Christ was a very simple, rational process with the first evangelists. They did not find costly churches and tabernacles ready for their arrival, provided with trained choirs, with magnetic batteries of emotional Sankey songs, to play upon the sensibilities of the people.

A few marvellous facts of which they claimed to be witnesses, and a few plain natural inferences from their facts, made up their entire theological outfit. They preached the gospel without even the New Testament, for that was not written when *real* Christianity was making its greatest conquests. Paul's epistles, which form more than half the New Testament, were written to churches already formed by the preaching of the unwritten traditional gospel. "Jesus and the resurrection" was the burden of apostolic preaching. Enthusiastic divines are constantly dilating on the grand conquests Christianity has made since its advent. If by Christianity these theologians mean the simple original theology of Christ, their representations are entirely false and misleading, as any unbiased mind can see by reading half an hour in the gospels, which on all hands are allowed to be the best authority for Christian doctrine. How familiar to the ear of Christendom is the word Christianity, and yet there is not in our language a word so vague and indefinite. How almost endless the antagonistic ideas and sects that claim to be Christian, who without the keen instinct and analyzing skill of a Max Müller, would trace sufficient analogy between pompous, ritualistic Romanism and simple, spiritual Quakerism to dream they spring from the same original root. Roman Catholic and Shaker celibacy—Mormon polygamy—even Mahometanism and hundreds of equally diverse creeds are corruptions and offshoots of the simple primitive gospel. The thinnest, ethereal Rationalism and the most literal Adventism claim to belong to the great Christian family. The Italian Thugs and brigands that come out of their caves occasionally to settle their robbing and murder accounts with God's financial agents, are Christians according to their understanding of Christ's delegated power to his church.

The Quaker who would suffer martyrdom rather than wound his tender conscience by taking an oath, shows another phase of Christian development. Protestants never tire of holding up with pity and horror the old Romish dogma of paying for past and prospective indulgence in sin, in money, while their own evangelical, revival dogma which teaches that God accepts as an equivalent for the just punishment of wicked men, the agony of his innocent, "well-beloved son," is equally unscriptural and infinitely more revolting to reason and the moral sense than the doctrine of cancelling sin with cash; for in paying a fine, or sin tax, we can trace an element of retribution and punishment which is not found in the vicarious, "free salvation," "Jesus paid it all" creed of orthodoxy. When skeptics expose the absurdities of Calvinism, Romanism, Edwardsism and Moody revivalism, and call it overthrowing Christianity, they show great dishonesty or ignorance of what real Christianity is. If Christ were in Christendom to-day he would be found on the platform with the infidels, for it can be easily shown from his lectures as reported in the gospels, that there are more points where he is in harmony with Paine and Ingersoll than with the evangelical creed. He would not be admitted to any orthodox church to day with the creed ascribed to him in the Bible. He would have to apply to a radical Unitarian, Quaker, or spiritual society. The "Rock River Conference" would make far shorter work with him than it did with Dr. Thomas, for his views on the atonement are far more heretical. Jesus never uttered a word that by fair construction intimated that his blood altered man's relation to God or atoned for one human sin. Dr. Hatfield could find plenty of points in his sermons where he is in direct conflict with the "Methodist standard." If Christ should come into a Moody tabernacle and find the "leaders of the blind" singing "Jesus paid it all," his just and manly soul would be roused to holier indignation than when he scourged the theological thieves from the temple at Jerusalem. His merciless satires on many church dogmas would eclipse the sarcasm of Voltaire. If Christ should come again to reform his church, he would probably convert Ingersoll from his materialism and make him his bosom apostle. Add two articles to Ingersoll's creed: faith in God and belief in immortality, and he would be an orthodox primitive Christian.

Liberalists should learn to be more discriminating and just in their attacks on what they term Christianity. It is not honorable or fair to charge Calvin's doctrine of infant damnation upon the genial, loving man who took the little ones in his arms and said, "of such is the kingdom of heaven." Christ taught no doctrine of "total depravity," but had faith in the right moral instincts of men. "Judge ye yourselves what is right," he told his hearers, appealing to their hearts. He never claimed to be God, but on the contrary positively repelled the charge made by the Jews that he had so claimed. He did not dispute the *reasonable* genealogy of his mother, as an honest, OMNISCIENT boy (knowing himself to be God) should have done, when she said to him, "*Thy Father* and I have sought thee sorrowing." He preached a rational, civilized hell, very much like the one Dr. Thomas dared to hope for and for so hoping was expelled from the church. Jesus plainly intimated that from his hades there was a chance to escape by paying "the uttermost farthing," but it must be paid from the sinner's own purse; he did not propose to "pay it all." By Christ's criminal code, law breakers were to be "beaten with few or many stripes" according to guilt, the very principle upon which all good governments act; the principle that would govern Ingersoll himself in dispensing *hades* from the bench. The great contrast between primitive and modern evangelical Christianity is constantly forced upon our attention by the popular, annual revival efforts of the churches. With strange stupidity educated clergymen, claiming to be successors of the apostles, entirely misconceive the process called conversion, as understood by the apostles in the early church. Christianity being a historical religion, when a man accepted as true the apostolic story he was regarded a convert to Christ; the infinite importance of the facts, and the logical conclusions from them were considered a sufficient guaranty for the religious life of a sincere believer. But in orthodoxy revival work the strange spectacle is seen of mighty efforts being put forth to convert to Christ, the class of people which the apostles in their day would have baptized into the church as genuine converted saints. When one asked an apostle what he should do to be saved, he was not befogged by any modern theological fiction about "head belief" and "heart belief"—the intelligent assent of the intellect was all required of him. The eunuch's short experience, "I believe that Jesus Christ is the Son of God," satisfied Phillip of his conversion from a Jew to a Christian. The people found in inquiry rooms will usually say they believe all the eunuch did, and will assent to the thirty-nine articles, and yet they are told they must by some incomprehensible spasm of emotion believe with their hearts and by faith apply the "stoning blood of Christ" to their souls in order to be born again and be Christians.

The absurdity of the attempt to convince unbelievers of the truth of a historical religion by exhortation and singing gushing hymns is only equalled by the effort to convert Christians to Christ. The fact that faith must rest on evidence seems to be entirely ignored in modern preaching. It is thought unsafe to discuss the evidences of Christianity in the pulpit, and revival workers are generally instructed to hold no argument with skeptics in their visits to the unconverted. Churches are fast learning how worthless are members swept into the church on a sympathetic impulse of heart belief without an intelligent intellectual basis of faith. The evidences of religion must be adapted to the development of the age in which they are offered. Our scientific age demands proofs for its faith less open to criticism than those given in the first Christian centuries. One error once in a creed requires many more to hold a "systematic theology" together. The error that the whole Bible was infallible inspiration, converted the legend of Eden and the serpent into sacred history, and burdened the Christian creeds with the dark dogmas of "the fall," total depravity and the *logically necessary* doctrine of the damnation of unregenerated infants, and made indispensable the complicated "plan of salvation," requiring the birth and death of a God, and faith in his blood to produce the "new birth" and eradicate the depraved natures entailed on the children of Adam through the guile of a serpent who was once an arch-angel in heaven.

Protestantism made its most fatal mistake when it proclaimed the doctrine of Bible infallibility, to offset the arrogant claims of Rome to an infallible church. That so-called "essential article" has always hung like a millstone about the neck of orthodoxy, and must apparently sink it, for there now seems no safe way of escape, since all opposing criticism outside the church is scouted as infidelity and all dissent within the pale as heresy. Dr. McCosh laments the ominous fact that comparatively few young men in the colleges are fitting themselves for the ministry. The Doctor should not regard this falling off of theological students as a sign of religious decline among us, but on the contrary, a very hopeful sign of increasing honor and high moral principle in the educated classes. Rigid orthodoxy and first-class talent is becoming to be regarded as a suspicious coincidence in a clergyman; their union in the same man is thought incompatible with the perfect honesty expected in a minister of the gospel. If some of Princeton's brightest boys should tell President McCosh, they had concluded to go into the ministry and subscribe to the Presbyterian creed, Bible articles and all, it is not likely he would encourage them; he would suspect some mental reservation or hypocrisy; he would have more charity for some of the third class lads. What hope for the church when its strange devotion to mediæval theology repels conscientious talent from her pale and pulpit.

The English church to retain the brains and conscience that was drifting from her pulpit to other professions, modified the oath of the candidate for the ministry, and allowed him to swear that he believed "the Scriptures of the Old and New Testament contain everything necessary to salvation," instead of that he believed them "absolutely free from error." Why not, while this Bible revision question is before the world, go to the bottom of the subject, call a "pan" ecumenical Bible council and revise the whole Scripture canon. No one can tell by what authority our gospel canon was so infallibly and effectually "spiked" that no book can get out or in for all coming time. The scholars and theologians of this century have the same right as those of any other age to select their inspired books from the world's literature. By judicious selections and expurgations an excellent Bible could be compiled, that the most conscientious divine could preach by. Since the Holy Ghost did not regard his blood relationship of Jesus of such importance as to move him to "move" Mark and John to insert the family record in their gospels, and as none of the epistles refer to it, the incarnation romance in Matthew and Luke might doubtless be eliminated from the *new* New Testament, without incurring the "divine displeasure," and the grand stumbling block which confronts the thinker in the first chapter of the Testament would be removed. The anonymous epistle to the Hebrews, which good orthodox authorities admit is mainly responsible for the engrafting of blood atoning Judaism upon the Christian faith, might be dropped out, or put in the Apocrypha, and rational, natural theology could be evolved from the remainder which would require no proof of its inspiration but its own inherent truth. This self-evident Christian moral code, sanctioned and enforced by proofs of a future life, based on the old traditional evidences, the soundest conclusions of reason, and the more tangible arguments of the spiritual philosophy, would be substantially, primitive Christianity restored, which comes nearest to our conceptions of a divine, absolute religion, adapted to all eras and all worlds.

Fox Lake, Wis.

Remarkable Psychometrical Tests.

To the Editor of the Religio-Philosophical Journal:

In all the spiritual philosophy there is nothing that to me appears more interesting or inexplicable than psychometry. If you will allow me a little space in your columns I will briefly describe a few of the many psychometrical tests I have received, and which I confess are entirely beyond my comprehension. The psychometrist was Mrs. Dr. Jewett, of Lyons, Mich., a medium of considerable note in the State, although she has not devoted much time recently to the exercise of her rare mediumistic gifts. I have known her for years, and know that nothing could induce her to practice any deception, even were it possible for her to do so. She has given me many marvelous tests, such as reading sealed letters, delineating character and describing persons by means of some article that had received the impress of their individuality, etc., but nothing would perhaps interest your readers more than the following:

I had prepared for the occasion several specimens from my collection of relics and curiosities, none of which Mrs. Jewett had ever seen or heard of. Each specimen was wrapped round and round with paper, and securely tied, so that an examination was impossible.

The first specimen taken was one of several pieces of coarse pottery, dug up on the bank of the harbor on Little Traverse Bay, and which were undoubtedly portions of a dish made and used by the Mound Builders ages ago. The explanation of its being found where it was is that centuries ago some band of that extinct people on their way to or from the Lake Superior copper mines, camped on the shores of the beautiful harbor and left the broken dish by their camp fire. The medium held the pottery in her hands, occasionally letting it rest against her forehead, and in her own, natural way, without any loss of her own individuality, immediately began giving the impressions which she received from the packet. As she usually made a long pause between each sentence I had no difficulty in taking down her words, which were substantially as follows:

"I hear a surging sound. I feel a sensation of sea-sickness. I see waves rising and falling. The principal sensation is dizziness and tossing about on the waves. I seem to see under the water. I feel a sensation of cold. It seems as if sometime this has been down, deep down under the water. Water has sometime washed over it. Now, I see a rugged, barren country, with no trees or shrubbery. I see a rocky formation; see something like a pickaxe, evidently an implement for digging. Now I seem to be climbing up with difficulty. I see a gray dusky light. This thing has been where there was great commotion. It contains some mineral or material that acts upon the system. It has been through many changes, and has become hard. Once it was soft, and something has hardened it. I feel a sensation of heat as of a fire."

This completed the test with the pottery. Whether the first sensations were those of the tempest tossed wanderers who had sought refuge in the harbor, while the desolate country, the rocky formation and the pickaxe were impressions received from the northern mine, or what the true interpretation of the reading be, I will leave for others to determine.

The next trial was with a piece of cement from the grave of the great pioneer missionary, Père Marquette. It was picked up by the writer on the site of the old mission of St. Ignace, soon after the discovery of the last resting place of the venerated Jesuit, and the removal of the bones to the new church. After holding it a few moments Mrs. Jewett said:

"I see a bed of clay or mud. I seem to be walking in clay that sticks to my feet. Now I see tall trees, and unbroken forests. I see a body of clear water, water as clear as crystal. I see Indians; and now I see their bark canoes, drawn out upon the shore. This seems to be a bay or lake, and I am walking on the shore. [Here followed a graphic and accurate description of the bay and shore at St. Ignace, a place the medium had never seen.] I see them digging something. They are digging a trench. I think I see mounds, or perhaps they are graves. Yes, it must be; for this brings me in sympathy with a burial, but one very different from ours. I feel quiet and solemn, as though that were the condition of the immediate surroundings where this thing once was. Away off I hear the hum of the busy world. This bears the impress of Indian influence. It is stamped with the influence of bones and the dust of the dead. It has been found in a grave that has been dug into."

This remarkably correct and completely satisfactory test being concluded, I handed the lady the last packet, which was the rusted blade of a hunting knife which, when searching for relics, I picked up near the line of stones that two centuries ago were the foundation for the buildings which constituted the most remote outpost of civilization. She soon began by saying:

"This makes me feel like using my arm so. [Making a striking motion.] It makes me feel destructive. I see a field of corn in the distance. Whatever this is it was once handled by an Indian. I see a dead deer. I seem to be an Indian, walking with moccasined feet through the forest in search of game. I seem to be cutting up some dead animal. I see a canoe and water, and now seem to fill in the canoe with this thing and guide it have killed. I feel as if this were carried here. [Placing the blade back of the left hip, where Indians carry the hunting knife.] I think this is an instrument or implement of warfare. I feel like cutting. My arm is strong. Holding this gives me strength. I feel mad, perhaps destructive. I am as bold and 'indian' as can be. Oh, I am so strong! I feel as though I had Herculean strength. I am a stranger to fear, and a warrior. I feel as though I had been in fearful combat, and was now victorious." I feel like sharpening a pail of tomahawks. I feel like stepping down

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Biographical Sketch of Mrs. Lena Clarke

BY WM. EMMETTE COLEMAN.

This lady was born in England, receiving in girlhood a good boarding school education. In youth she removed to the United States, and married in California Mr. Clarke, a young dentist. Early in 1868 she developed into a clairvoyant medium, and has ever since extended to others the benefit of her gifts. In the spring of 1868, her husband, wasting with an insidious disease, removed to Guadalajara, Mexico, and was followed in the fall by his devoted wife. She found no other clairvoyant medium in that city. There was, however, one writing medium, Senor J. M. Vigil, a brother-in-law of Senor Robles Gill, governor of the State of Jalisco, and resident at Guadalajara. It was soon known in the city that a spiritual medium had arrived, and the Catholic population manifested strong signs of indignation, and animosity. The wealthy families to whom Dr. Clarke was commended by his skill in his profession withdrew their patronage and a more serious treatment still was threatened. She was told however by her guides to proceed undaunted with her revelations, and success would follow. The sequel proved the truth of their advice, for Mr. Clarke's practice returned, becoming more lucrative than ever; and the Mexicans finding the amiable little lady, undoubtedly not a messenger from the Powers of Darkness, but rather a minister of love and light, made amends by showers of attention and kindness. The governor and other gentlemen of note were frequent visitors at her circles. Her clearsightedness and faithful delineations of spirits, brought conviction to many and admiration to all of her numerous visitors. It was owing largely to her instrumentality and the impetus given to the work by her better and higher phase of mediumship, that the first Spiritualist paper of Guadalajara, *La Illustracion Espirita*, was started, which continued at the same place for many years after her departure. A committee was appointed by the spiritualistic society to attend her circles, and the communications through her were steadily reported to and published in that paper. As an illustration of some of her work, while seated around the family dining table, at which several prominent citizens were guests, she saw standing by Senor Navarrelta, his brother, who was residing in South America, and described him clothed in a Monk's dress and said that he belonged to a religious order. The gentleman, with a good humored laugh, acknowledged the accuracy of the description, but Senorita, he said, "you are mistaken in one thing; my brother does not belong to the religious order; he is a merchant at Lima, and I am just going to start down to see him." The medium was satisfied with her opinion and the gentleman with his. Upon the arrival of Navarrelta at Lima he found out his mistake, and wrote to a friend at Guadalajara to tell the Senorita that she was right. His brother had, unknown to him, consecrated himself to the religious service. The kind and pleasing manners of Mrs. Clarke brought forth their fruits in gathering to her warm and solid friends. Eighteen months after her arrival her beloved husband died in her arms, of consumption. Emaciated and worn out with the sympathy and attention bestowed on him, frail and delicate, a mere waif, she retraced her steps to San Francisco, her cherished home. With what was saved from the estate of her husband, and with energy and industry, and as she says, prosperous dealings under the advice of her spirits, she has succeeded in procuring a beautiful home, 320 Mason street, San Francisco, California, where with economy, and the little contributions she receives through her clairvoyant labors, she enjoys an easy competence. She has done, and is doing a good work in San Francisco and has adopted an elevated standard of mediumship. The last year has been a trying one for her, and she has suffered much, but she seems to have nearly recovered her health, and is bracing up her courage for the work—the work of her soul.

Mrs. Clarke has as much as possible avoided publicity, and her work is rather recorded in the hearts of her visitants than on parchment, but she has engaged with zeal and with all her strength in the public work of the first spiritual society of San Francisco, and has contributed much to its promotion. For two years, we learn, she acted as their public medium in their Sunday afternoon exercises and she still at times forms one among many mediums freely bestowing her labor at the Sunday gatherings. She discourages sordid, trivial, and ordinary business communications. Yet her susceptible brain fits her for any communications not too gross, while her extreme sincerity insures a faithful report. She has an attractive face and figure, a well balanced head, and a pleasing fresh voice. Her manners are cheerful and genial, and her temperament extremely sympathetic. She is unassuming and sensitive, but not in the least prudish, and uses the English language without false delicacy. She is frank and outspoken, and is framed with an extremely fine organization upon which human sympathies play like the winds upon an Eolian harp. She possesses strongly the spiritual gifts of seeing, hearing and feeling, and has considerable psychometric powers; but is a better private than public medium, not having the strong earth mould which seems essential for ready public and promiscuous tests. She shows her powers strongest in communications for finer sympathetic organizations, and especially such as are candidly seeking a recognition of their friends, and communications of a moral and spiritual character. For such her brain is a delicate sensitive plate, upon which the finest lines of character are delineated, and the mysterious colors of identity and individuality impressed, and from it breathed out in the language tones and emotions. Her mediumship is a matter of conscience with her, to which even her life and health seems secondary. A very large part of her work has been simple charity, and what she has received, has rather been by free contribution, than exaction. Her private life is exemplary, and her character without a blemish. She sows the seeds of unity, harmony, and love in the hearts of those with whom she comes in contact, and is a little magnet of cohesion amongst the somewhat discordant ranks of Spiritualism. We have faith that she will live on for greater good, and that her gifts so judiciously bestowed by a kind Providence, and cultured by the angels, will continue to grow in power and splendor until the happy crisis shall arrive when the world at large shall realize that Spiritualism is a blessing and not a curse.

HER MARRIAGE.

Mrs. Clarke was married December 10th to Mr. George W. Cooke. Something of romance attaches to this union. Some twenty-two years ago Mr. Cooke first paid his devoirs to his present wife, but his suit was unsuccessful. The lady married Mr. Clarke, who passed to the higher life some years since. Mr. Cooke, however, never married, and, having renewed his suit, this time was fortunate enough to capture the lady's hand and heart. I say fortunate enough, for he is indeed to be congratulated who secures for a life companion so estimable a woman as the erewhile Mrs. Clarke. That she is a woman good and true, no one who knows her can for a moment doubt.

Mr. and Mrs. Cooke on the evening of Dec. 20th, gave a reception to their many spiritualistic friends in this city, at their residence, 320 Mason street. Music, dancing, and a bountiful repast were among the enjoyments of the evening. Congratulatory addresses, etc., were made by Captain Burns, W. H. Mills, W. E. Coleman, Col. J. P. Dameron, A. W. Allen, Mrs. Lavina Matthews, Mrs. Wiggin, Mrs. Breed, Mrs. Atkin (under control), and Miss Clara Mayo (under the influence of Fannie Burbank Felton).

Mrs. Cooke will continue to exercise her mediumistic gifts in her usual quiet, unostentatious manner. That she is an excellent clairvoyant, psychometric, and impressional test medium I can testify from personal experience and observation. That she and her beloved George may live long to enjoy that happiness they so richly merit, is the sincere wish of her every friend, including Wm. E. Coleman.

Presidio of San Francisco, Cal.

OUR FOREIGN EXCHANGES.

We have already noticed the receipt of the November number of the *Revue Spirite*, the oldest spiritualistic journal on the continent of Europe, it now being very nearly at the close of its 25th year. Its founder was Allen Kardec, the originator of the peculiar doctrine of re-incarnation, and his views have been accepted by all the Spiritualists among the Latin races, viz: the Spanish, Italian, Portuguese, etc. Great stress is laid upon the works of Kardec which have been translated into all these languages, and in all their spiritual publications they square everything by the writings of their great leader. The *Revue* for November has something to say of Mr. Lacroix whose name our readers will recognize, and who for sometime has been doing missionary work in Europe. After speaking of his great success in Belgium in developing mediums, etc., it says:

"Mons. Lacroix, who has done so much good in Belgium, has had no success in France. This check is attributed, doubtless, only to his tenacity in wishing to prove the reality of certain American theories, which we do not accept.

"Mr. Lacroix, by confining himself to the creation of human magnetic batteries for the development of mediums, would have succeeded in France as he did in Belgium, but he attempted to violate received ideas, laboriously acquired and which are based on reason, and he sowed distrust instead of gaining our confidence.

"From Bordeaux, this devoted and disinterested American set out directly for Barcelona, being disheartened with French spiritism; but we foresee for him the same drawbacks in Spain if he is not there content with the development of mediums and the putting of their faculties into operation. The philosophy taught by Allen Kardec is wise and beneficent; his adepts approach new ideas only with reserve and prudence. The theories proclaimed by Americans are too venturesome to be accepted *a priori*; they must be studied and listened to with attention before they can be assimilated with our ideas."

The *Revue* contains a letter just received from Saint Marie de Compan in the Pyrenees mountains, giving an account of a somewhat remarkable pathologic phenomenon which had recently taken place there. It says:

"A young girl sixteen years of age had been sick about eight months, and at the termination of her malady, she went twenty days without taking any nourishment whatever, either solid or liquid.

"During this last period she requested her parents to call in several persons to be present with her, to witness that on a certain day which she stated, she would pass a crisis; that it would be necessary for some one to hold her; that she would be in the agony of death, but that immediately after such an hour she would be restored, and would also begin to eat.

"This prediction was confirmed in every particular. As soon as she came to herself, she asked for something to eat; she was served with some soup, two trouts and some cakes. She ate with a ravenous appetite a large quantity of food without suffering any inconvenience. Her stomach and abdomen then became inflated, but she had predicted this and also her disinflation, and in a few seconds the distension disappeared.

"Furthermore, this young person, after she had ceased eating, commenced to speak in all the languages without ever having learned any, and still continues to do so. She knows everybody without ever having seen them; she knows their thoughts; she knows those who speak short or have spoken about her and what they have said of her. By placing her hand upon a book she can tell the contents of any page, and can also tell the hour of the day.

"It would be well if science could explain this phenomenon, for there are those who believe it a miracle, others that she is in communication with spirits, while the majority of people do not know what to think."

From the *Revista da Sociedade Academica*, of Rio de Janeiro, Brazil, we extract the following: "We dare to hope that the liberal press, while acknowledging the receipt of the *Revista* will do us the favor of giving an opinion as to its merits, inspired by a spirit of tolerance, impartiality and confraternity; and that they will remit to us regularly their publications, as we shall have them bound and sent to the public library."

As we have before said, this magazine is a model of typographic neatness, and the only criticism we have to offer is that too many (almost all) of its articles are continued from one number to another, so that we are unable to get the beginning or the end of any of them in any one number. The article, "O Spiritismo no Brazil" (Spiritualism in Brazil) from which we had hoped to make some extract which would be interesting to our readers, on close examination we find to be but a series of rules and regulations for the use of those who are desirous of forming circles for the investigation of Spiritualism. We had nearly finished the translation of two pages of an address made by a *Sociedade Academica* to His Most Reverend Excellency the Bishop of Rio de Janeiro, when we found it was to be continued in the next number, when we gave it up—we will not say in disgust, but discouraged. Cannot the *Revista* give us a few facts of what is being done in Brazil in the way of Spiritual advancement?

The *Constancia* is a monthly spiritual review, which is published in Buenos Ayres, South America, and is now in its fourth year. The September number has reached us, and we find it to be the most satisfactory publication of the kind that we have ever seen from our sister continent. Twenty *four* pages of the 32 which it comprises, are devoted to a discourse pronounced against Spiritualism by Prof. D. Miguel Puiggari, and its reputation by Senor Hernandez, which latter is the most searching and powerful document that we have ever seen from any source, and we only wish that we had time and space to reproduce both articles, as both are needed to fully appreciate the power and eloquence of Senor Hernandez's overwhelming reply to his adversary. After having recounted the experiments and experiences of Mr. Crookes, Zoellner and others in rebuttal of the few puerile anecdotes given by Prof. Puiggari as explanatory of certain phenomena, and after relating his own personal and wonderful observations he breaks forth in the following:

"My earnest desire to probe deeply for the truth (my incredulity perhaps!) has forced me to stand even by the couch of the dying medium, to discover, if possible, in his countenance disfigured by the last throes of expiring agony, in the impressions of the mother, fathers, brothers, sisters and other intimate friends surrounding his bedside, in what point the conviction would accompany him of the facts and truth of the spiritual doctrine; I have followed him to the brink of the sepulchre to snatch his secret from the tomb if he had any—but vain the attempt! I have come away convinced that Spiritualism is true or else even the dying lie! [Great applause.]

"They die as they have lived, convinced that their existence does not terminate, that they are setting out on a voyage, and whilst with one hand they clasp those of their friends they stretch out the other to their spiritual protectors. To die as a Spiritualist, is to die tranquil, without remorse or sadness, satisfied with having fulfilled his destiny, with a smile upon his lips and hope in his soul.

"I have acquired through experimental facts during three years of investigation, through reason and the reading of all that has been written for and against Spiritualism, a conviction so deep and beneficent, that I pray God he will never take it away from me."

The *Constancia* is not the only spiritual journal published in Buenos Ayres, for it returns the salutation of a new contemporary called *La Fraternidad* in the following graceful terms:

"We accept the salutation with a joyful heart, for we feel the necessity of publications of this sort in a centre so vast as this in order that it may not be supposed that the number of believers is small, but that there are readers for the grand philosophy which we have embraced and that the number of followers is already legion."

Licht, Mehr Licht, a German weekly publication, comes to us from Paris. It is a spiritual sheet, as our readers already know. It is printed in Roman type instead of the usual German black letter, which makes it a little easier for the American student of that language to read. In the number of Oct. 16th, we find a very singular article entitled, as translated, "How the first human beings were transplanted to this earth from other planets." The article is too long to give entire, and we shall give only enough of it to excite the curious to know the rest:

"As soon as the earth was sufficiently advanced to be a proper dwelling place for human beings, the conclusion was arrived at to transplant a few to the earth from other celestial bodies.

"This idea of bringing a new kind of created beings from one planet to another, was the best guaranty for the prosperity of the transplanted species. If the powerful spirits in charge of the world had merely modified already existing germs, there would have been a danger of ultimate failure in some unforeseen particular, either in the mode of organism of the new beings or the peculiar surroundings in which they had been placed.

"It is a law of eternal truth and progress, that all growth of the spiritual principle must take place methodically," etc.

Der Sprechsaal is a new weekly paper published at Leipsic, and is "devoted to science, philosophy and religion, with particular reference to the phenomena and doctrines of modern Spiritualism." The third number of the first volume has reached us, and coming as it does from the greatest publishing city of Europe, it is a model of typographic excellence, and promises to be a very valuable helper in the cause to which it is principally devoted. The following translated extract may be of interest to some, and a matter of curiosity to others, and they can judge to what extent it corresponds to what Andrew Jackson Davis has written regarding the Diakka:

"There are numbers of peculiar spiritual beings called Diakka, who have an original and brilliant intellect, full of pleasantry and wit, but who woefully lack any real depth of sympathetic feeling, because they have no moral sense or conscience. In materializing séances these Diakka take an especial pleasure in playing all kinds of tricks and in assuming the language and behavior of formerly well known and respectable characters; and moreover they often demoralize passive and sympathetic mediums by making use of them for delusive exhibitions.

"They have been known to make knots in endless strings, or slip iron rings over the arm of a spectator while his hands are held fast by others. This they do by suddenly softening a portion of the manipulated substance into the consistency of water, using for this purpose the power of the white nerve substance from the nervous system of the medium."

A Haunted House.

Mr. John Hargan, a man who has heretofore been credited with an unusual amount of hard common sense, has been driven out of his house at Recene, by a series of circumstances which have plunged that little town into a fever of superstitious awe and excitement. In order to fully understand the case that is at present agitating the denizens of Ten Mile, it becomes necessary to go somewhat into the past.

The Hargan family, which consists of Mr. and Mrs. Hargan and two children, occupied a little house close to the foot of Ten Mile avenue, or rather what was Ten Mile avenue before the devastating breath of the recent fire swept over it, and across the avenue tracks. Living with the family temporarily was a prospector whom Mr. Hargan was grub staking. These are the dramatis personæ of the affair.

The house consisted of four rooms, the two middle ones being used as sleeping apartments and one occupied by the Hargans and the other by the prospector.

About two weeks ago the first of a chain of remarkable manifestations took place.

The family were one evening seated in the front room, when one of the little children sprang up, and crying out, "Who is that looking in the window?" ran tremblingly to her mother's side. At the same instant there was a loud knock on the glass. Hargan and his friend both ran to the door and threw it open. The moon was shining quite brightly outside, and no one in sight anywhere—nothing but a broad expanse of freshly fallen snow, untracked within a hundred feet of the house. Puzzled and alarmed they returned, and questioned the child. All she knew was that a man with a very white face had been looking in through the window, and when she screamed he suddenly disappeared. Mr. Hargan, who is not troubled with any superstitious fancies, tried to laugh off the matter and attribute the ghostly visitation simply to some hungry tramp attracted by the warmth and light within.

An hour or two passed and the matter was well nigh forgotten, when the family were thrown into consternation by a second rap, however, and sharper than before. Again a rush was made for the door, and again nothing save the untrodden snow greeted their eyes. By this time thoroughly alarmed, Mr. Hargan took a seat close to the window and within a foot or two from the door, and patiently waited. In the course of twenty minutes there were two loud raps at the door, but their echo had scarcely died away when Hargan was on the threshold. There was not a trace of any one outside, and completely unnerved, he re-entered the room and turned the lock. There were no other manifestations that evening, nor the next, but the day after that, at about noon, while Mrs. Hargan was engaged at some household work there were three or four impatient raps at one of the middle doors of the house. She turned to it, supposing it to be some of the neighbors, when the door was suddenly pushed open in her face. No one was there, the room was absolutely empty, and half fainting with fright, she ran to get her husband. Ever since that time these manifestations have continued, and scarcely an evening passed that the raps were not heard on the doors or windows.

The most startling of them, however, have taken place within the past few days. One night in the latter part of last week the prospector, who was quietly sleeping in the center room, was awakened by feeling something jump upon his feet and crouch there. His mind filled with the uncanny events of the two weeks past, he did not dare to move, and scarcely breathing lay quite still. An instant later the thing upon the bed crowded toward him, and he felt the clutch of a hand upon his shoulder. He had pulled the cover up over his head, but could stand it no longer and gave a loud, long shriek of terror. The sound broke the spell and he felt his body instantly relieved of the weight, as at the same moment Hargan rushed, revolver in hand, into the room. The story was told in a few words, and they hastily decided to say nothing about it to Mrs. Hargan, who was in a pitiable state of nervous prostration. Next night the husband made some excuse to sleep with the prospector, and with his revolver in convenient reach they retired. Late at night, when everything was enveloped in pitchy darkness, Hargan was awakened by some one passing his hands slowly over his side. His first impulse was to reach for his gun, but an uncontrollable terror seized him and he was unable to move. Half fainting, he felt something creep over him and then jump to the floor, with an audible concussion. For an instant he lay mute and motionless, and then was aroused by the screams of his wife. The room in which she slept had a window opening toward the old town of Kokomo, and when her husband rushed in she said that she had awakened to see the black profile of some one standing between this and her. As she stared at it the head slowly turned, and by a faint, phosphorescent glow that surrounded it, she made out the figure of a man.

Then for the first time she found her voice, and as she cried out the figure faded and disappeared.

This experience was sufficient and the family sat up during the remainder of the night. As soon as possible next day they moved out, and since then the house has stood vacant and empty.

No one can be induced to even spend a night in it, and the owner is anxious to give it rent free to any tenant who will brave its unknown terrors.—*Leadville Chronicle, Dec. 17.*

Is the Moon Covered with Starch?

BY J. G. JACKSON.

Is it not true that in our beautiful philosophy no confidence, or at most very little is placed in the dictums of professed inspiration or clairvoyance, when they contradict the revealments of enlightened positive science? For instance the age of the world as deduced from professedly inspired writers, is so manifestly contrary to true science that no really cultured persons now entertain it for a moment.

My attention has just been drawn afresh in this direction by noticing some statements made by our friend, A. J. Davis, reported in the JOURNAL of December 16th. He is represented to have said that our moon "is covered miles deep with starch, the first exudation from the mineral world, which afterwards becomes oceans, seas, etc., changed in position by earthquakes, tornadoes and other conditions; but still it is the water".... 'Scientific men say the moon is old. I say to you it is new, but a little boy of six or seven years, a child of the earth."

I hoped that Mr. Davis would, before this, have learned to cease his oracular style of speaking when giving his clairvoyant perceptions of scientific matters. He has, in his voluminous writings, contradicted several things demonstrably true, and has such a smattering of natural philosophy, that he can scarcely avoid plainly 'putting his foot in it," to use a slang term, whenever he attempts to treat of physical nature.

Surely, for his own sake and for the sake of the cause of Spiritualism with which he is identified in the minds of many people, it is time for him to amend his methods, or that others be excused if they point out his errors. The days of ex cathedra revelations are waning and those of rational investigation are coming to the meridian.

I do not propose to spend much time in reviewing the above quoted jumble of assertions; to ascertain what small modicum of truth may be in it; but merely to aver that the idea of the moon being covered "miles deep with starch" seems utterly absurd and contrary to all observations of the lunar surface, now so carefully viewed and studied by many observers, with telescopes of constantly augmented power. If any fact in selenography is thoroughly settled it is that the lunar globe is or has been intensely volcanic, and that almost the whole surface of the hemisphere next to us (the only one we ever see) is covered by craters and other evidences of volcanic action. Even the great lunar plains show here and there a crater and, as a late writer in the *Astronomical Register* avers, the appearance of these plains is such that the great lava fields of once melted basalt now found in Northwestern Europe, may be regarded as their "terrestrial analogues," formed in the same manner. If the lunar surface were covered "miles deep with starch" accumulated through "exudation" it would evidently have covered up these yet plainly perceived lava beds and even the gigantic mountains and deep crater-like gulfs of the moon.

If Mr. Davis, in support of the truth of his extremely ridiculous statements, should argue that the volcanic action took place after the starch formation, we can only add, so much the worse for the starch; for it, being composed of carbon, oxygen and hydrogen is very combustible. Where would it be in the presence of intense volcanic action—the general discharge from burning mountains and vast plains of flowing lava beds? Our little boy of six or seven years would evidently find himself in a conflagration, compared with which the late fires in Michigan would have been as nothing.

Aside from the heat of volcanic action, the intense perpendicular solar rays, unobstructed by clouds, must, during the long day of about three hundred and fifty hours, so accumulate heat in the equatorial regions of the moon as to cause a temperature on the lunar surface, which as estimated by late careful observers, would ignite or otherwise prove fatal to starch.

Again, starch and water are far from being the same as he intimates.

Yes! "Scientific men say the moon is old"—that she is probably a dead world whose season of activity is long past, and that the extreme alternations of temperature occurring on its surface, renders it unfit for the support of organized life, as we know of it.

These are the present cautiously announced conclusions of the Baconian philosophy of observation and rational deduction. Until inspiration and clairvoyance can give us something less absurd than these late announcements of the apostle of Harmonial Philosophy, we propose to entertain and defend them until proven to be erroneous.

Hockessen, Del.

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It will cure entirely the worst form of Female Complaints, all ovarian troubles, Inflammation and Ulceration, Falling and Displacements, and the consequent Spinal Weakness, and is particularly adapted to the Change of Life.

It will dissolve and expel tumors from the uterus in an early stage of development. The tendency to cancerous humors there is checked very speedily by its use.

It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headache, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion.

That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use.

It will at all times and under all circumstances act in harmony with the laws that govern the female system.

For the cure of Kidney Complaints of either sex this Compound is unsurpassed.

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AGENTS Can now open a Retail Office at 115 Madison Street, Chicago, for the sale of our NEW HOUSEHOLD SCALES and FAMILY SCALE. Large profits. Full details FREE. Domestic Scale Co., Chicago.

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

NOT ON THIS EARTH.

Not on this earth! not here, in this poor life,
Canst thou know all things, O inquiring Soul!
Not amid the worldline s, the weary strife,
The crowding cares that thrall thee, and control,
Wrestling with doubt and groping through the dark—
In the sad blindness of imperfect sense,
O seeking spirit, from the human ark
Streams there no ray divine to light the dense
Obscurity that pains thy baffled eyes,
Which fain would pierce the far, impenetrable skies?

Not through the veil of present time and space
Canst thou see clearly; but as through a glass
And darkly, must thou look upon the face
Of the far Future. Yes, ere thou canst pass
Into that other and sublimer state
Which changes darkness into Heaven's own light,
Earth's wants and woes, the things of Chance and Fate
Must fade away upon thy mortal sight.
Yet, from the dull walls of this earthly clay,
Thou catchest glympses brief of an Eternal Day.

Not on this earth! Thou never canst arise,
How'er thou soarest, to the full conscious tess
Of thine immortal nature; but to strive
For its fulfillment is thy blessedness;
To know what is thy being's high design,
To toil and struggle for Progressive Life,
And oh! through all things, deathless Soul of mine,
Be every deed with Truth majestic rife;
True to thyself and true to others still—
Lead them to goodness through a great and godlike Will!

Therefore repine not, oh self-conscious Soul!
Enough to know hath unto thee been given;
Still keep thine eye upon the wished for goal;
And thou shalt reach, as thy reward, no Heaven,
To the full source of Wisdom thou shalt glide.
Shalt know the mysteries of that upper sphere,
The nature of that lofty Life, decided
Unto the narrower, grosser position here!
Not on the earth, then, but beyond the skies,
And in the light of God, shalt thou be truly wise!

[*Elizabeth J. Eames.*

WOMEN AT HOME AND ABROAD.

Miss Rosina Emmet has taken two first prizes for Prang's Christmas Cards, amounting to $2,000; last year she took one first and one second class prize. Miss Emmet is still a young woman. A young sister of fourteen has gained a $50 prize for a small design.

Women are successful as playwrights as well as actresses. Anna Dickinson's Crown of Thorns and Augustus, have been pronounced excellent. So, also, is Mrs Francis Hodgson Burnett's Esmeralda, which has been acted in New York. Miss Holley's dramatization of Josiah Allen is clever and humorous and the same is true of "Clarice," by Mrs Fiske. Mrs. Jessie Benton Fremont is at work upon a tragedy for a prominent actor.

A meeting has lately been held at Exeter Hall, London, in which the Marquis of Lorne presided, to discuss female emigration to Canada. There is a large surplus of women over men in the British Isles, owing to the drafts made upon the latter in the mines, the army and emigration. The result of any great discrepancy between the sexes is unnatural, tending to suffering and immorality. The better class of women are needed on this continent, more perhaps in the United States than in Canada; that is, if they are trained to domestic employments; other avocations are overcrowded.

While the United States Marshall of Denver was taking a stage robber and desperado to the Detroit prison, the former managed to free his hands secured the arms of the officer and savagely attacked him. Seventeen men in the car at once stampeded into another and the marshal was at the mercy of the robber, when a woman who had alone remained upon the scene, came to the rescue. Seizing the criminal, she held him so trammelled that he could not use his revolver, at the imminent peril of her own life until the officer was able to secure his prisoner with the help of the brave woman. Mrs Smithson came on at once to her journey's end, and the marshall, after securing his prisoner, followed her insisting on her taking a reward of $500, which she at first declined.

Mrs. Augusta Cooper Bristol has been appointed, unsolicited, lecturer of the State Grange of New Jersey, at its recent annual meeting in Trenton; she has organized a Woman's Social Science Club in Vineland, and some of her excellent lectures before it are published in the papers of that thriving town. Her style is clear and pleasant and in her studies of social science she follows those biologists and scientists which are so popular among the Comptists or Friends of Humanity.

The Margaret Fuller Society of Chicago has for its object the "Education of Woman in Political Economy and the Principles of Government," of which Mrs Lucinda Chandler, an able, earnest, progressive and philanthropic woman, is president. Mrs. Chandler is known through the principal eastern cities as the originator of those societies which are known under the name of moral education associations. In a recent pamphlet issued by the M. F. Society, we find that women can be statesmen if they give their attention to the great principles which underlie government. Political economy is a subject in which Mrs. Chandler is an unwearied student and her words are strong and direct upon the great problems of civilization informed by enlightened moral and spiritual perceptions. In May this society hold an anniversary meeting in memory of the "Lesson of Margaret Fuller's Life." Some of the topics considered in other meetings are—Woman and Government; Usury; Finance; Principle of Human Equality of Rights; Social and Moral Evolution of Womanhood; Woman's place in society, and kindred subjects.

In the eleventh annual report of Hoffin's Bower, Boston, by Jennie Collins, she says: "Out of 1,040 girls and women I have found places for 1 670, during the year just ended; furnished stationery, clerical work and all that was necessary without one cent of charge to either party. To show the amount of business done in the Bower, she gives the record of one day, in which eighteen persons sought help, and forty-eight made application for something to do. Jennie Collins concludes from her wide experience among working girls, that the love of dress is not the cause of the fall of many who are so called "ruined," as so many imagine. "She says: "Six years ago I had a preconceived belief that vanity and love of dress was the great cause of their ruin. I found that to be far from the truth. In the first place an appetite for intoxicating drink was created by a lack of regular food, and it was more convenient to buy a bottle of lager or a stronger stimulant than to get a cup of tea or cooked food, when once that perverted appetite is acquired, it is beyond the control of the victim to overcome."

The Woman's Exchange, N. Y., No. 4 West 20th St, has for its object the establishment of a permanent office where everything suitable which woman can make, may be held for sale on commission. In many cases women have filled themselves over great financial difficulties by various kinds of work. One portion of the business is an order department, which is very flourishing; here one may be certain to have anything made which she may wish. In the basement is a lunch room, where everything used is sent in by consignors. Here are found the best kind of pickles, preserves, canned fruits, etc. On the floors above are exhibited an immense variety of things useful and ornamental, including articles which are unusually quaint or beautiful There are the treasured relics,—bric a brac, laces, china screens and objects of luxury of many a family once wealthy, but now obliged to part with these elegant trifles for the comforts of life. On the books are the names of 2,300 women who have work to be sold, and the receipts of the last year was $34 769.

The Woman's Institute of Technical Design, at 839 West 8th Street, N. Y. is intended to give practical training and instruction in designs for machinery. Many women of refined tastes and good general artistic culture waste energy in vain attempt to decorate articles for market, which are unsalable, owing to ignorance of the technical details of applied art. Existing Schools of Design teach principles only, but no school teaches to women the knowledge of machinery and its art limitation, without an understanding of which the most beautiful pattern is useless to a manufacturer. Men and boys find such schools in any city, but this is the first, we believe, which has been established for women and girls. Mrs. F. E Cary, the Principal, after much fruitless endeavor to find practical instruction in the arts of design finally secured admission into the design-room of a carpet manufacturer. There she found a great field for women's work in original designs for carpets and wall-papers. To secure them, they are now frequently ordered from abroad at great expense.

Leading manufacturers in New York extend their best wishes to this school, and offer prizes for first class work. It will teach the principles of design in carpets, wall papers, lace, chiniz book covers, silk, calico, etc., and if successful will open to women new and important lines of industry. Anna French, M. D., long identified with the practical advancement of women, is business manager and lecturer upon the principles of botany, and a goodly number of artists, men and women, will be ready to give suggestion and criticism.

We clip the following from the *Nam Northwest*, edited and published by Mrs. A. S Duniway & Sons.

The Cleveland *Leader* has made a careful summary of legislation in a score of States for the benefit of women during the year past, and compactly presents an array of interesting facts, which well support the claims of Woman Suffragists that their cause has made great progress since the autumn of 1880. We still further compress the article. Maine gave women the right to serve on school committees, and enacted that married women may sell and convey real and personal estate, but refused the ballot. Vermont was much more liberal, granting absolute equality in school affairs, and giving married women engaged in business all commercial rights enjoyed by their husbands. Massachusetts legislators were hard of heart, only removing a few restrictions upon school suffrage. In Rhode Island a school suffrage amendment passed the House, but was beaten in the Senate after a warm debate. Connecticut reversed this position of the two houses, the Senate only passing a school suffrage bill. In New York a liberal interpretation was put upon the school law passed by the previous Legislature, but a bill forbidding any attempt to deny the right of women to vote was beaten, receiving fifty nine votes, six less than the requisite number. Indiana passed by an emphatic majority a constitutional amendment giving suffrage to both sexes alike, but this amendment must pass a second legislature and be ratified at the polls before it becomes effective. Michigan, Minnesota, Illinois and Missouri did nothing for Woman Suffrage, and little for the cause of temperance. A Woman Suffrage amendment, already passed by the preceding legislature, was killed in Wisconsin by a close vote, after prolonged discussion. The Ohio Legislature granted to women the right of holding the office of City Recorder. A bill giving full suffrage to women was also passed by the House, but was beaten in the Senate by a close vote. Then the Senate passed a bill giving school suffrage to women, but the House failed to act upon it. Nebraska legislators gladly granted school suffrage to all, and then as willingly passed a constitutional amendment granting equal suffrage to women. Kansas defeated a similar amendment in the Senate after it had passed the House. In Colorado great interest was excited by an equal suffrage bill, which, after getting through the Senate, was killed in the House. In Oregon an equal property rights law was enacted, and a constitutional amendment giving suffrage to women was also passed without solicitation, and by a fair majority. Finally, that the Territories might not be wholly without part in the year's work, Arizona gave to women school suffrage and the right to hold all offices for which they are permitted to vote.

BOOK REVIEWS.

(All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philosophical Journal.)

PROF. TICE'S WEATHER FORECASTS AND American Almanac, giving the condition of the weather for every day in the year, with explanation of the causes governing it and its changes. St Louis, Mo.: Thompson, Tice and Lillington, publishers. Price 20 cents.

Prof. Tice has an excellent reputation as a scientific man and correct prognosticator of the weather. His almanac will prove of great service to farmers. Besides the usual forecasts, he presents considerable information on a variety of other subjects.

Partial List of Magazines for January.

Wide Awake. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece—Winter Birds; Asaph Sheafe's Christmas; A Christmas Carol; Christmas Cards; Their Club and Ours; Poems of Christmas Tide; Ginevra Alveretta's Merry Christmas; Picture; To Day; From the Hudson to the Neva; The Capture of the Christmas Turkey; Short Stories from the Dictionary; Roasting the Turkey in Old Times; A Fisher Lost; Their Christmas Dinner; Bagmucks; Christmas Waits; Queer Company Home; Kittyleen; What to do with the Christmas Cards; Telephoning Santa; Tangles; A Christmas Carol; Magna Charta Stories; Door Yard Folks; The Travelling Law-School; Ways to do Things; Health and Strength Papers; Little Biographies; What to do about it. This number, which is the holiday issue, is as beautiful as the young folks could wish it to be, and is filled with interesting stories finely illustrated.

The Book-Keeper. (Office No. 78 Chamber street, New York) A reflex of the Counting Room devoted to Commercial Science Business Economy and Practical Knowledge

The Century Magazine—(The Century Co., New York.) Contents: Portrait of Louis Adolphe Thiers; A Provincial Capital of Mexico; The Revival of Burano Lace; Coquette; In November, Through One Administration; English and American Song-Birds; A Modern Instance; The Farmer of Marshfield; A Listener by the Sea; The Caverns of Luray; The Flower of Flame; Oriental and Early Greek Sculpture; The Increase of Divorce; Schumann's Sonata in A Minor; Who were the Chartists? From Mentor to Elberon; The Horseman; Reminiscences of Thiers; Legal Aspects of the Mormon Problem; Old Madame; Topics of the Time; Communications; Literature; The World's Work; Bric-a-Brac.

The Phrenological Journal. (Fowler & Wells, New York.) Contents: Thurlow Weed; Mistaken Identity; Studies in Comparative Phrenology; The Sphere of Acquisitiveness; The Great Southern Exhibition; Plant Organization; Baily; George Eliot's "Romola;" The Woman's Congress at Lubeck; True Philanthrophy; Bathisis Pulmonalis, or Consumption; New Orleans and Yellow Fever; Milk as Food; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; Personal, etc.

The Popular Science Monthly. (D. Appleton & Co., New York) Contents: Earth-Worms and their Wonderful Works by W. H. Larrabee; Astronomy in High-Schools, by Miss Eliza A. Bowen; Time keeping in Paris, by Edmund A. Engler; Jurassic Birds and their Allies, by Prof. O. C. Marsh; What is Transcendental Physics? by Paul R. Shipman; New Guinea and its People, by Rev. W. G Lawes: Sanitary Relations of the Soil, by Dr. Max Von Pettenkofer; Progress of Copyright Law, by Benjamin Vaughan Abbott; Volcanic Products; The Chemistry of Coffee and Tea, by Albert B. Prescott; The Anatomy of an Old Anecdote, by William W. Billson; The Bunsen Lamp, by H. P. Armsby; The Colorado Desert, by Joseph F. James; Sketch of Prof. John W. Powell (With Portrait); Entertaining Varieties; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

The Eclectic. (E. R Pelton, New York.) Contents: Nasby and Yorktown; Alive and yet Dead; Our Astronomers Royal; Despair; Sheep-Hunting in the Mountains; Weather and Morals; German Student Life; In Victis; City Life in the United States; Kith and Kin; The Physical Revolution of the Nineteenth Century; Country Life in Italy; The Village Bells; On the Formation of the Tails of Comets; The Geysers of the Yellowstone; Jocosa Lyra; Literary Notices; Foreign Literary Notes; Science and Art; Miscellany.

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How to Profit by our Privileges.

As a people, it is a fact that we are in the midst of an "embarrassment of riches." A great pile of money is worse than useless, unless its owner knows how to use it. A superficial reader would be none the wiser for a choice library of ten thousand volumes. A superficial Spiritualist will be no wiser or better for seeing a new medium every day. What we have, or what we read or see, only benefits ourselves and others so much and so far as we know how to use our goods or our experiences. Many men worth, say ten thousand dollars, give more, and get more enjoyment, than narrow souls worth ten times as much. As the pile of dollars grows large the soul may grow small, and then dollars and souls are both out of joint and of no use. Let the soul and mind broaden and reach up, as the pile grows solid and heaped up higher, and the dollars are not filthy dross but precious means of usefulness. The great Napoleon once ordered the silver and gold images of saints and apostles in an Italian Catholic church melted up and coined into money. "Let them go about the world doing good, like the living apostles of old," said he. Floods of wealth have poured in on some men in the past few years, who no more understand how to use it than a pig understands poetry, and the only compensation is that the poor souls can't keep it long and it may help others at last. How to use wealth for its owner's good and for the common good, is a great problem looming up before us in these "booming" days.

Millions are well enough, excellent indeed when well got and well spent, but the chief end of man is not to get a million but to get manhood, without needing great wealth. Wendell Phillips has a brilliant lecture on "The Lost Arts." It is an art—not lost but neglected to get a great deal of benefit and enjoyment out of a modest fortune. Years ago a profuse western farmer went from his wide prairie to visit a brother in New England. He said: "It puzzled me for a long time to know how my brother lived even better than I do. I have twenty acres to his one, droves of oxen to his single pair, herds of cows to his poor two, pigs by the hundred to his three in a pen, yet he has plenty of beef and butter, more and better than I do, and a fair dollar to spare for a good thing. But I've found out the riddle. He saves what I waste, and is more independent than I am." It was a great art that the Yankee farmer had mastered.

As with money, so with books, and newspapers. On the whole our great libraries and mammoth dailies are good, for we shall learn how to use them some day, but mean, while they tend to make us superficial and thoughtless. We read without system more than we can "inwardly digest." We skim over a hundred facts and hardly get a glimpse of the significance of one. We need to concentrate, as our good ancestors did. What a world of food for thought men and women used to get from the few books on the corner shelf in the old kitchen! Hollins's History, Bunyan's Pilgrim's Progress, the Bible and a few other works, were read again and again, and the reader entered into the spirit of the writer, appropriated his thoughts, shared his inspirations and his daily life showed on what precious food he lived. The best words of the Bible have great power, and this comes a good deal from the fact that they found place in the soul by much thought and frequent repetition. Now we glance at tragedy and comedy, history, song and story, sermon, romance, spiritual experience and newspaper gossip, and it is all like a revolving kaleidescope, never held still long enough for its brilliant colors to live in our minds eye. We must learn how to select and use our larger intellectual and moral resources, and so make the most of them, as our fathers and mothers did of their smaller stock.

The same idea holds in Spiritualism. While there are hosts of waiting souls hungering and thirsting for this rich food praying in spirit for some precious sign and some golden inspiration, there are others who really have an embarrassment of riches that they never learn how to use. These do not stop to study the significance of a spiritual fact, but crave another fact, as the dyspeptic craves food that only plagues him when he gets it because his poor stomach has no digestive power. They have a mania for manifestations and are so possessed by it that, if a true medium can't be had they must try a cheat, pull a fraud, and so hurt the genuine and aspiring medium. All this is a sort of spiritual dyspepsia and comes from a misuse of our faculties which weakens the power to "inwardly digest" even precious nutriment. For all such the remedy is fewer and better circles, more thought of the wondrous facts and the great ideas and truths to which they should point us. We have found cases where but a single hour of convincing tests and beautiful facts had lighted up the life and enriched the thoughts for years during which no more manifestations were witnessed. What seemed a privation was perhaps a blessing, for while they were musing the sacred fire burned, and in their own inner life they had reached more and more the full significance of what they had seen and heard.

Let us be choice of the finest manifestations and tests, keep back all rash and shallow eagerness and weak credulity, seek only the genuine and be grateful for that, be it simple or profound, and grow in spirit by our growing comprehension of the life within and beyond. So our mediumship will be genuine, our life longer, and "the world will be the better for it."

Bright Spots in Dark Places.

It is said that the convicts in the Ohio Penitentiary sent $100 to the Michigan sufferers. They raised this sum by denying themselves the luxury of tobacco, and by the sale of trinkets which they had made. How true it is that inside of the dreary desolate walls of our penitentiaries are those who posses noble hearts and generous impulses, but who in an unguarded moment have committed some offense that consigned them to their present unfortunate condition. The fire in Michigan was a widespread and terrible calamity; lives were lost, farms devastated, happy homes wrecked, and many crippled for life, yet there are hundreds of communities in various parts of the country that never contributed a cent towards affording relief for the unfortunate sufferers. In strange but happy contrast therewith, the prisoners of the Ohio Penitentiary contributed a liberal amount, and sent it forth on its errand of mercy to those who brand them as *convicts*, and who as well as the rest of mankind generally, have little, if any sympathy, for them. They seem to forget that criminals have feelings, and that many of them are actuated by an earnest desire to reform, and that all have immortal souls. To be a convict, dressed in prison garb, and subject to the most rigid discipline, shut out from the outside world, denied its sunshine and social relations—starved, as it were, in everything that can contribute to one's elevation and advancement in the scale of progress, we can conceive of no other relation in life that can so nearly approach to final despair! This sad condition receives a vivid illustration by the Philadelphia *Inquirer*, in presenting the horrors of prison life at Cherry Hill. Among the "lifers," it appears from the account given is a young man, who was sentenced seven years ago. During that entire time, it is said, he has been apparently forgotten by all who sustained any relation to him, whether of friendship or kinship. He had exchanged no word with any human being save his jailers, the inspectors, and the missionaries visiting the prison. A short time ago one of the jailers announced to this man that a lady had called to see him, and asked whether he would receive her. The prisoner was unable for some moments to make any reply. The color flew up in his face, and then he turned deadly pale and had to lean for support against the wall of his cell.

Then he detained the officer with speculations as to who it could be; who, of all the women that had cared for him before he was overtaken by death in life, had come to see him after seven years. Wife he had none. Was it his mother? his sister? Of the latter, which of the girls, his playmates as an innocent child, free to enjoy the sunshine and breathe country air, which of them had remembered him? Who was it that had come to bring him news of home?

The prisoner said, after his visitor had left him, that when her arrival was announced he thought his emotion would choke him, his heart seemed ready to burst, and he had to gasp for air, and hours elapsed after the visit before the flood of memories it awakened permitted the unhappy man to relapse into his former state of sullen, silent endurance. Truly, there was a bright spot in this convict's nature.

The inmates of our penitentiaries are composed of ministers of the gospel, church members, men prominent in politics and finance, as well as those from the humbler walks of life. Among them are those who have no desire to reform, and who are so depraved that a generous thought rarely if ever finds lodgement in their minds. Others yearn for the endearments of home; for the genial sunlight and cheer of the outside world, and their aspirations ascend heavenward. They are superior to thousands who have no stigma of condemnation resting upon them through courts of justice, and though convicts, they sent $100 as a token of love to the poverty-stricken people of the burnt district of Michigan. Verily, there are bright spots in dark places.

Business in Chicago During 1881.

The business transacted in Chicago during the past year may be plainly estimated as immense, representing a money value of $1,015,000,000. The record shows an increase in the volume of business of 15 per cent, over that of last year.

The receipts of breadstuffs in Chicago for 1881 were 4,942,011 barrels of flour, 15,077,051 bushels of wheat, 78,276,422 bushels of corn, 24,941,397 bushels of oats, 1,456,102 bushels of rye, and 6,551,520 bushels of barley. Reducing flour to bushels, the total receipts of grain are 151,017,017 bushels. In 1880 the receipts were 3,215,359 barrels of flour, 27,541,607 bushels of wheat, 97,272,844 bushels of corn, 23,490,015 bushels of oats, 1,109,218 bushels of rye, and 5,211,536 bushels of barley. Total receipts in 1880 (reducing flour to bushels), 155,855,370 bushels of grain showing a falling off in 1881 of 14,838,323, bushels. The shipments in 1880 were 154,377,115 bushels, and in 1881 were 142,244,503 bushels, a falling off of 12,132,607 bushels. Even in the grain trade Chicago has done better as compared with other grain centers than she did in '80; as much better as she has in other branches of business. The figures not only show this, but show that whether there is little or much grain to handle, Chicago always handles the lion's share, and that she is year by year increasing her influence in the grain markets of the world and taking higher rank as one of the great centers of the trade. At a rough estimate it may be said the produce trade of the city, will amount to $360,000,000, the wholesale dry goods trade is about 20 per cent. The trade to $420,000,000, and manufacturing trade to $325,000,000. The increase in the sales of dry goods have amounted to about $55,000,000; millinery, $6,000,000; carpets, $4,000,000; clothing, $20,000,000; hats and caps, $5,500,000; boots and shoes $18,000,000; hardware, $5,000,000; musical instruments, $3,200,000; drugs, $8,000,000; paper, $10,000,000. The most noticeable falling off in business is in canned fruits, sales having decreased 50 per cent., as a result of the short fruit crop. The lumber season is the best on record, over two thousand millions feet of lumber having been handled at an average yard valuation of $16.50 per thousand feet. In the live stock trade there is a falling off in hogs, but an increase in the receipts of cattle and sheep. Not the least wonderful feature of the business history of the city for the year 1881 is that relating to the moneyed interest. The bank clearings for the year amount to $2,249,097,503, against $1,725,684,804 in 1880, and $1,257,861,124 in 1879, an increase of 37 per cent. in 1880, and of 31 per cent. in 1881 over the clearings of 1880. More significant than this is the heavy increase in the deposits in the Chicago banks. These amount to about $75,000,000, against $55,000,000 in 1880. The amount of new bonds that have been placed on the Chicago market is enormous, and the financial operations have been of such magnitude and of such a character as to materially advance Chicago in rank among the great financial cities.

Nearly all the great railway enterprises of the year hinge upon Chicago as a center, and roads built to turn trade away from this city are now fighting for the privilege of turning their business into Chicago channels. All the new railway enterprises of Canada contemplate schemes that will bring them within the range of Chicago influence. Even the Canadian Pacific is forming new combinations, with a view of making a fight for a part of the Chicago trade eastward. The time is not far distant, probably, when Chicago will be the business and commercial center of the United States, if not of the world.

"Spiritualism at the Church Congress."

The price of this forty page pamphlet is $5.00 for 100 copies, $2.75 for 50 copies, and $1.50 for 25 copies delivered at any express office in Chicago; or $3.75 for 100, $2.00 for 50 and $1.05 for 25 copies, if sent by mail; 6 copies for 50 cents. We hope subscribers will feel a disposition to order as many copies as is compatible with their means and ability to circulate. Order your supply at once while the matter is fresh in your mind. Single copies ten cents.

Augustus Day, of Detroit, Mich., writes: Mrs. Ophelia T. Samuels of Chicago very acceptably occupied the rostrum of the Society of Spiritualists and Liberalists of this city, the first three Sundays of December, her audiences increasing in number and appreciation, as the voluntary contributions gave evidence. The many friends she made here were desirous to retain her longer, but previous arrangements of hers prevented.

A correspondent, Port Huron, Mich., writes: "We are not dead, only sleeping, and, are in hopes that the glorious cause of truth, may be awakened through the blessed spirits' aid; we hold regular meetings in our own hall on Sundays and Thursdays. Mrs. Hattie Hamilton gives psychometric tests after each lecture, to the general satisfaction.

A Cannibal Missionary.

A convert to Christianity, Kabu, a native of the Sandwich Islands, has, like many of Moody's and Sankey's converts, "backslid," and returned to his evil ways, his barbarous nature finding an ample field in which it could act, at Taputeonea, one of the Islands of the Gilbert Group. It appears from the account given that Kabu had succeeded in converting a number of the natives, in fact, a large majority of them. As a recompense for his evangelical labors he received quantities of copra (dried cocoanut), pearl and turtle shells, which he sold to the trading schooners belonging to Sydney, which cruise in the South Seas. In March last his demands became so exhorbitant and oppressive that the people living on the south side of the island refused to meet the calls. Kabu, the missionary, armed his followers with guns, clubs and spears, and attacked the perverts. The horrible atrocities that followed were related by a survivor to some white men who live on one of the islands, to the north of the group. All the old instincts of cannibalism were aroused in these fiends. The women were outraged and their bodies, with those of young children, were eaten. After the cravings of these inhuman wretches had been satiated the bodies were piled up in a house, and the ghastly funeral pyre was fired by the hand of the miscreant Kabu. When the British schooner Elizabeth was at the island the decomposing remains were still visible, emitting a horrible stench.

The Two Worlds.

Under the very significant and appropriate title of THE TWO WORLDS our New York contemporary is making a good record. In the work which the JOURNAL is striving to accomplish for the advancement of Spiritualism there had long been felt the need of a Spiritualist contemporary in the East which, however much it might differ from or oppose the JOURNAL in theories and methods, should stand squarely abreast with it in the demand for good morals, honest mediumship and a high standard for all progressive people. Hence the JOURNAL hailed with genuine pleasure the advent of *The Two Worlds*, believing that it would materially assist in bringing the world up out of the mire of sin, erstition and passion into the glorious spiritual light of which intelligent Spiritualists have a little and are striving for more.

The Two Worlds shows a steady improvement from week to week, indicating that the publisher and editors are getting to be masters of the situation as rapidly as could be expected. That it may continue to grow in strength and vigor is the sincere desire of its stalwart western contemporary.

The Psychological Review.

The attention of the JOURNAL'S readers is called to the advertisement of *The Psychological Review* to be found in another column. That a high-class monthly is greatly to be desired is apparent and we hope the American patronage of this able periodical will be so generous as to add fresh impetus to its brightening prospects. "M. A. (Oxon)" contributes to the January number an exhaustive sketch of Epes Sargent's works, prefaced by a portrait. This article alone ought to be worth a year's subscription. "M. A. (Oxon)" has also promised to furnish during the year, in addition to other matter, several biographical sketches.

We are now arranging for articles from some of the most talented American writers and feel that we can guarantee a magazine of which all may be proud.

The January number is a good one to begin with, and we hope to have it ready for delivery soon after the 15th.

Good News for the Spiritualists of Chicago.

We are informed that arrangements have been perfected for lectures by first class speakers at Union Park Hall, 517 West Madison St. The meetings will probably be inaugurated next Sunday, the 8th, and certainly not later than the 15th. The movement is backed by some of the most substantial Spiritualists in the city, to meet a long felt want, and success is assured from the start. Further particulars will be found in the daily papers in due time.

Speaking of the Mormon question Ex-Vice-President Colfax says that he would have juries impaneled from law-abiding citizens only; would not allow the Mormons of Utah to vote their submissive harems by wholesale in favor of polygamy; would restore the right of dower, which has been abolished by the Utah Legislature; would have Utah governed by a board of commissioners, under the supervision of Congress, as is the District of Columbia; would not extend the land, patent, or naturalization laws to polygamists; and would make open living in polygamy a crime to be punished rather than the mere ceremony of marriage.

A. F. Ackerly has again come to grief; this time in Detroit, where his stale tricks were once more exposed and denounced, and the fee for the show returned to all who asked for it. This promising young man is having a hard time of it; he had better return to Boston or Philadelphia as those two cities offer greater inducements to such talent. Horace Greeley didn't refer to the Keeler-Ackerly style of youth when he said: "Go West, young man! Go West!"

Current Items.

Thirty cents pays for 12 weeks trial subscription to this paper.

Mr. Allen Campbell, of Blakely, Nebraska, would like the address of A. C. Doan.

The Voice of Angels still maintains the high degree of interest formerly attached to it. The last number is excellent.

A subscriber at Lawrence, Kan., has remitted for the JOURNAL, but failed to give his name. When we get it, we will credit amount.

All readers who like this paper and think it is doing a good work, will make due exertion to forward its circulation among their friends by obtaining new trial subscribers.

Rev. F. W. Maynard, pastor of the Christian Church at Decatur, Ill., resigned when charged with drunkenness, and will return to New York.

The prediction is entered that in considering the question of reapportionment the house will agree upon 319 or 323 members, which will give Illinois an additional representative.

An amount of fresh, vigorous, valuable reading matter equal to the contents of four 12mo. books of 250 pages each can now be had by sending 30 cents for the JOURNAL.

The Spiritualists of Elkhart, Indiana, are to be congratulated on having secured A. B. French for the Sundays of January. He will arouse new interest and give an impetus to the movement in the right direction.

Every physician, priest or philosopher who lives unacquainted with the singular facts arising from a study of animal magnetism is incomplete in his knowledge and wanting in the true light of science.—*Baron du Potet.*

Mr. Karl Hoeplinger, editor of the Iowa *Courier* a German paper published at Tama City, Iowa, called at the JOURNAL office last week. He is interested in Spiritualism and seeking in a fair and earnest spirit to to find convincing evidence.

"Garrison in Heaven—a Dream," by Wm. Denton. This interesting production appeared in the JOURNAL sometime ago, and now it has been published in pamphlet form. It should have a wide-spread circulation. Price ten cents. For sale at this office.

The missionaries in China refuse to admit converts to Church membership unless they give up opium smoking. We never heard of the question being asked a convert here at home whether he smoked opium, drank whisky, or chewed plug tobacco, but maybe there is something in the revised addition that prohibits opium smoking.—*Peck's Sun.*

The question has arisen at St. Thomas, Canada, whether a man who rents a pew at church can use it for a sleeping apartment during the hours of service. The clergyman made complaint of one of the congregation who was a constant snorer, and notified him that if he couldn't keep awake he must stay at home. The man refused, and was arrested for interrupting divine worship, but the judge acquitted him on the ground that when a man rented a pew he could do what he had a mind to in it. The pew was like a berth in a sleeping car, and a man could sleep in it or sit up and listen to the sermon.

A company has recently been organized, with headquarters in Cincinnati, which announces the use of "ozone" for preserving all perishable articles, animal and vegetable, from fermentation and putrefaction, retaining their odor and flavor. The process seems to be simple and inexpensive. The articles are placed in an air-tight chamber and a small quantity of the "ozone generator" is burned, by which the active gas is produced. Samples of mutton, eggs, apples and vegetables are exhibited, said to have been kept two or three months already, without undergoing any marked change; but juicy fruits and vegetables are sometimes kept under "ozonized water" to prevent drying up.

Frederick Rausch, a wealthy farmer near Newcomerstown, O., has a son 15 years old, who has a singular impediment in his speech, which is one of the most remarkable cases on record. He can talk intelligently to any member of his family, but the moment he leaves home and goes among strangers his voice leaves him, and it becomes utterly impossible for him to articulate one word. He can hear well enough, and is bright and intelligent looking. This most remarkable impediment in his speech when among strangers is attributed to a spasmodic contraction of the muscles of the vocal organs, superinduced by embarrassment or fright. A doctor who is treating him takes the boy to his office, where he gradually becomes familiar with the doctor, after which he is drilled in pronouncing certain words, such as the days of the week, etc., also short sentences. The doctor then takes him in some business house in the town where in the presence of a crowd or several persons, he (the doctor) drills him on the same words and sentences until he speaks them distinctly.

Giles B. Stebbins writes as follows, from Detroit, Michigan: "I have never had so much inquiry and openness to talk from intelligent people, as in the last month. Slowly the truth wins and the future religion is making its way out of the fog of agnosticism and the bigotry of the creeds."

We attended Mrs. Wilson-Porter's séance on New Year's evening and were gratified to notice a steady increase in the development of her medial powers. A number of good tests of spirit presence were given, some of a very striking character.

Our Exchanges.

There are those who revere the name of Jesus, and who believe that he was miraculously conceived. Others regard him simply as a remarkable medium. Some entertain the idea that he was simply a human being, with weaknesses or frailties common to all humanity. The *Two Worlds* expresses its view of him in the following language:

"We, as Spiritualists, have no sympathy with this feeling of aversion, sometimes amounting to even animosity, toward the name of Christ. On the contrary, we regard this feeling as ill-founded and unreasonable. It has, no doubt, to a large extent, grown out of the perversions, errors and abuses which have been prevalent under the shield of that name. But it ill becomes Spiritualists not to discriminate between what was good and noble and genuine in the life and teachings of one who has made so profound a mark on the world's history, and the misconceptions and mistakes of those who have professed to be his followers. It betokens a narrow and unreasonable mind to belittle and condemn a most noble, heroic and amiable spirit, because those who have claimed to be his special friends have misconceived and belied him. Since Jesus is accredited with having taught the Fatherhood of God, and the Brotherhood of Man, in a semi-barbarous age—since he specially consoled the poor and down trodden, and dignified useful service by his own example—since he insisted on the spirituality of worship, and illustrated the possibility and sacredness of communion with the departed—since he lived not for selfish aims, but to instruct and heal and bless the ignorant, the suffering and the needy, and died a martyr to the truths he taught—it surely is befitting that humanity through all time, whether it regards him as divine or human, or both divine and human, should observe one day in the year "in memory of Jesus and the poor." And even if Jesus be regarded as a myth, and the histories we have of him as merely fabulous legends of an ideal personage, still it would seem that so noble an ideal is worthy to be cherished and aspired unto until it shall come to be realized as an actuality among men."

W. J. Colville, always expresses himself clearly and forcibly on whatever subject that comes up in his mind for consideration. The following extract from a lecture by him in a late *Banner of Light*, is very appropriate and significant:

"Let us all resolve—instead of seeking to carry men back to old world superstitions, to the restoration of belief in the Devil—to reform the Devil, if there be one; and certainly we may aid unhappy, earth-bound spirits to rise from their degradation by doing all we possibly can to relieve distress and correct wrong in our own vicinity. Do not seek to summon undeveloped spirits from invisible realms that you may reform them, but rather remember that they dwell amid the haunts of crime on earth, and that as you reclaim the sinner you help up the unclean demons who surround him. Go forth nobly to your daily tasks; rely upon the Infinite and Eternal Power of Goodness; go forth, clad in the armor of truth and purity, to do battle with all the vices of the age, and in the angelic sense you may all "restore the devil" to purity; and in that new paradise into which all souls enter who have fought the battle of life the wisdom of the serpent will be found conjoined with the purity and harmlessness of the dove."

Under the head of "Guardianship of Thought," the London *Spiritualist* makes some excellent suggestions:

"Strive to know the intuitional part of your consciousness; watch it; keep it pure; let it guide you; keep the thoughts untarnished, and when the germ of the divine soul becomes known to you let it expand, and do not retard or disturb its growth. Never expose the innermost sanctuary of your soul to vulgar gaze, nor speak of the progress you make; if you have a seed-corn of faith, and one spot in your soul pure, regeneration is within your volitional power. But mistake not the means towards the end, for the end itself; many are there who have erred and thought inflation to be illumination. Leave all passion and earthly and vain desires; fix the soul in a pure life, and behold the soul is the life and the God who knew you, but whom you knew not."

The passage of matter through matter seems to have been successfully demonstrated through the instrumentality of different mediums, though there are many who doubt its possibility. In *Light*, a spiritual paper published in England, Robert Cooper says:

"The wonderful phenomena of the passage of matter through matter is exhibited in many forms in the presence of strong physical mediums. It occurred at every séance of the Davenports, when their coats were taken off and other coats put on while their hands were securely tied behind them and fastened to the rung of a chair. Sometimes their waist-coats would be taken off, still buttoned, from underneath the coat, while their hands were tied. In Dale Owen's "Footfalls" is mentioned a case of haunting in Scotland, when articles put in a cupboard would the next moment come tumbling down the chimney, although there was no communication between them. The threading of a chair round the arm when the hand are united, or placing a solid iron ring round the wrist, is of common occurrence. I once saw this phenomena take place in the light, the medium being Mr. Herne. Abundant as is the testimony to the fact, there are skeptical Spiritualists who say that it has never been satisfactorily demonstrated."

Mr. Walter Howell discourses ably on "Man and his relationship to God," in the *Medium and Daybreak*. He says:

"All the investigations of Science are based on the theory of the eternity of matter; but whilst we may acknowledge eternity of matter, we also acknowledge eternity of spirit. Every mortal body contains within it a soul—a living spiritual essence—of which the mortal body is the outward expression and embodiment. And as we gaze around upon the grand scenery of nature, and upward upon the galaxy of stars and planets that revolve in the illimitable ocean of space—the grand stellar universe filling the soul with awe—the mind is inspired with the idea that all nature is but a pictorial manifestation, or a mirage of the soul's interior life. And as the human mind has descended from the mind of minds, and as the human heart has been evolved from the heart of hearts, and the human will has been evolutionized from the will of wills, so there is a relationship, and a near relationship, between the human soul and the Divine Being; for as you penetrate the human soul from its external stand-point, and look into the grand inner recesses, you find within the human soul, the kingdom of heaven; and within the kingdom of heaven you see even the Father enthroned; and through the ident divine humanity that lives within the soul, you see that the grand soul-life of Deity lives and infuses its life, by and through the inner life of man; and thus all life is the manifestation of Divinity; for the fountain of life, as it diffuses its life through objects and living forms, and human existence upon the earth, finds in the great varieties and diversities of creation only an expression of its own infinity."

Lecturers and Mediums.

The Ramsdell Sisters intend soon to locate in Clyde, Ohio.

The address of Mrs. H. A. Robinson, said to be an excellent medium, is 308 17th St., San Francisco, Cal.

Prof. Denton has been eminently successful in Australia, and writes to a friend that he has work before him enough to keep him busy for two years.

Mr. W. H. Townsend, Psychologist, accompanied by Mr. H. O. Sommers as business manager is again in the West on a professional tour.

A. J. Fishback writes: "It is our purpose to visit Kansas, and those in that State wishing our services can address C. B. Hoffman, Esq., Enterprise, Kan., for all needed information, as he has kindly consented to act as our agent."

Lyman C. Howe spoke in Corning, N. Y., Friday evening, Dec. 30th, and Sunday, Jan. 1st. Jan. 8th, 15th, 22nd and 29th, he lectures in Binghamton, N. Y. The Sundays of March he will probably speak in Brooklyn, N. Y., for the "Fraternity."

Wm. Emmette Coleman writes: "I learn from Mr. Charles Bright who presided at Mrs. Ada Foye's first séance in Australia, that that famed medium is meeting with good success in that country. She is expected to reach San Francisco, on her return voyage about Dec. 25th."

Dr. J. K. Bailey spoke at Harns' Hall, Isabella Co., Mich., Dec. 11th; at a Liberal gathering, St. Louis, Mich., the 18th; at Caro, Tuscola Co., in Universalist church with good attendance and much interest, 25th—Christmas; at Vassar, same county, Jan. 1st, 1882. His address is still in care of P. O. Box 366, St. Louis, Michigan.

Silas Bigelow of Kalamazoo, Mich., writes: "J. W. Kenyon is employed most of the time lecturing, and is giving good satisfaction. He is highly inspirational, and deals largely with the philosophical phases of Spiritualism. He spoke several times at the Rockford meeting, and the interest was well sustained. Friends should keep him at work. His address is Grand Rapids, Mich."

Mrs. Julia B. Dickenson, medical clairvoyant of wide experience, both in America and England, after a successful practice at Denver, has located, for the winter, at 380 West Madison St., Chicago, where she will be pleased to see those needing her services. The Spiritualist papers have often published accounts of her healing, and we have reason to think she is entitled to the confidence of the public in her professional capacity.

"Many Thousands Should be Sent Out."

To the Editor of the Religio-Philosophical Journal:

Timely, valuable and of remarkable interest is your beautiful pamphlet, "Spiritualism at the Church Congress." Many thousands should go out. Every Spiritualist should get, and give away, as many as possible; for intelligent people, in and out of the churches, will read and "inwardly digest" the views of these eminent English Episcopalians. Our clergy, everywhere, should have it. Your reprint of the excellent London report is faithful, your brief additions good. The pamphlet should be sent for by all your subscribers, and by others in great numbers, for it will do great good. G. B. STEBBINS.

Detroit, Mich., Dec., 1881.

Deservedly Popular.

Unless it had great merit Parker's Ginger Tonic could not be so popular. Its sale has spread remarkably all over this country, because invalids find it gives them new life and vigor when other medicines fail entirely.—*Ohio Farmer.*

Ex Vice President Colfax publishes in the *Advance* for Dec. 23rd, a vigorous article on the Mormon question. In this he shows that the present attitude of the Mormons is one of defiance to the Nation, and offers some suggestions as to how this defiance should be met.

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THE biscuits and articles made with Dr. Price's Cream Baking Powder are really elegant; it is absolutely pure and wholesome.

A CARD.—During the next six months there will be a large number of people out of employment on account of the drought; in some parts of the country there is a great deal of suffering. There are plenty of men and women in this county, who, if some friend would put them in the way of earning two or three hundred dollars during the winter months, would be grateful for a lifetime. A large Manufacturing Company in New York are now prepared to start persons of either sex in a new business. The business is honorable and legitimate (no peddling or book canvassing), $20 per month and expenses paid. So, if you are out of employment, send your name and address at once to The Wallace Co., 60 Warren St., New York. The Household and Farm in its issue of October says, "The offer made by this Company (who are one of the most reliable in this city) is the best ever made to the unemployed." The Wallace Co. make a special offer to readers of this paper who will write them at once, and who can give good references.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES. 27-18

Spiritual Meetings in Chicago.

The First Society of Spiritualists meets at 7:45 P. M. each Sunday evening at Pythian Hall, corner of State and Randolph Streets. Mrs. Cora L. V. Richmond regular speaker.

Medium's Meeting at the West End Opera House each Sunday at 10 o'clock A. M.

The Verification Society meets each Sunday at the West End Opera House at 11 o'clock A. M.

Meetings are held each Sunday at 7:45 P. M. at 691 Milwaukee Avenue. G. W. Brooks principal speaker.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 51 East 14th Street.

At 11 A. M. and 7:45 P. M. Good speakers every Sunday. Seats free.

NEW YORK CITY.—The Harmonic Association. Free Public Services every Sunday morning, at 11 o'clock, and 7:45 P. M., in Butler's Musical Hall, No. 104 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harmonic Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

P. E. FARNSWORTH, Secretary.

Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Herbrich Hall, 1003 West 22d St. (near Broadway) every Sunday at half past ten, a. m. and half past seven P. M. Children's Progressive Lyceum meets at 2 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Hold Sunday Services in the large hall of the Brooklyn Institute, at 3 and 7 P. M. Seven blocks from Fulton Ferry. Lectures: January, E. W. Wright; February, Mrs. Suzanna B. Morse; March, Lyman C. Howe; April, J. Frank Baxter.

Conference Meetings held in the lower hall of the Brooklyn Institute, every Friday evening, at 7½ P. M., where

January 13th.—Phenomenal Spirits, Edwin S. Scobles.

January 20th.—Psychometry with Prof. Buchanan.

by Mrs. Mary A. Gridley.

January 27th.—Prof. J. R. Buchanan.

All Spiritual Papers sold at all our Meetings.

S. B. NICHOLS, President.

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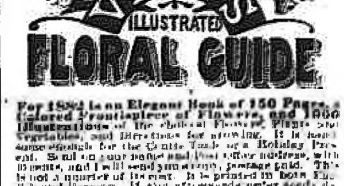

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How to Profit by our Privileges.

As a people, it is a fact that we are in the midst of an "embarrassment of riches." A great pile of money is worse than useless, unless its owner knows how to use it. A superficial reader would be none the wiser for a choice library of ten thousand volumes. A superficial Spiritualist will be no wiser or better for seeing a new medium every day. What we have, or what we read or see, only benefits ourselves and others so much and so far as we know how to use our goods or our experiences. Many men worth, say ten thousand dollars, give more, and get more enjoyment, than narrow souls worth ten times as much. As the pile of dollars grows large the soul may grow small, and then dollars and souls are both out of joint and of no use. Let the soul and mind broaden and reach up, as the pile grows solid and heaped up higher, and the dollars are not filthy dross but precious means of usefulness. The great Napoleon once ordered the silver and gold images of saints and apostles in an Italian Catholic church melted up and coined into money. "Let them go about the world doing good, like the living apostles of old," said he. Floods of wealth have poured in on some men in the past few years, who no more understand how to use it than a pig understands poetry, and the only compensation is that the poor souls can't keep it long and it may help others at last. How to use wealth for its owner's good and for the common good, is a great problem looming up before us in these "booming" days.

Millions are well enough, excellent indeed when well got and well spent, but the chief end of man is not to get a million but to get manhood, without needing great wealth. Wendell Phillips has a brilliant lecture on "The Lost Arts." It is an art—not lost but neglected to get a great deal of benefit and enjoyment out of a modest fortune. Years ago a profuse western farmer went from his wide prairie to visit a brother in New England. He said: "It puzzled me for a long time to know how my brother lived even better than I do. I have twenty acres to his one, droves of oxen to his single pair, herds of cows to his poor two, pigs by the hundred to his three in a pen, yet he has plenty of beef and butter, more and better than I do, and a fair dollar to spare for a good thing. But I've found out the riddle. He saves what I waste, and is more independent than I am." It was a great art that the Yankee farmer had mastered.

As with money, so with books, and newspapers. On the whole our great libraries and mammoth dailies are good, for we shall learn how to use them some day, but meanwhile they tend to make us superficial and thoughtless. We read without system more than we can "inwardly digest." We skim over a hundred facts and hardly get a glimpse of the significance of one. We need to concentrate, as our good ancestors did. What a world of food for thought men and women used to get from the few books on the corner shelf in the old kitchen! Rollins's History, Bunyan's Pilgrim's Progress, the Bible and a few other works, were read again and again, and the reader entered into the spirit of the writer, appropriated his thoughts, shared his inspirations and his daily life showed on what precious food he lived. The best words of the Bible have great power, and this comes a good deal from the fact that they found place in the soul by much thought and frequent repetition. Now we glance at tragedy and comedy, history, song and story, sermon, romance, spiritual experience and newspaper gossip, and it is all like a revolving kaleidescope, never held still long enough for its brilliant colors to live in our minds eye. We must learn how to select and use our larger intellectual and moral resources, and so make the most of them, as our fathers and mothers did of their smaller stock.

The same idea holds in Spiritualism. While there are hosts of waiting souls hungering and thirsting for this rich food praying in spirit for some precious sign and some golden inspiration, there are others who really have an embarrassment of riches that they never learn how to use. These do not stop to study the significance of a spiritual fact, but crave another fact, as the dyspeptic craves food that only plagues him when he gets it because his poor stomach has no digestive power. They have a mania for manifestations and are so possessed by it that, if a true medium can't be had they must try a cheat, puff a fraud, and so hurt the genuine and aspiring medium. All this is a sort of spiritual dyspepsia and comes from a misuse of our faculties which weakens the power to "inwardly digest" even precious nutriment. For all such the remedy is fewer and better circles, more thought of the wondrous facts and the great ideas and truths to which they should point us. We have found cases where but a single hour of convincing tests and beautiful facts had lighted up the life and enriched the thoughts for years during which no more manifestations were witnessed. What seemed a privation was perhaps a blessing, for while they were musing the sacred fire burned, and in their own inner life they had reached more and more the full significance of what they had seen and heard.

Let us be choice of the finest manifestations and tests, keep back all rash and shallow eagerness and weak credulity, seek only the genuine and be grateful for that, be it simple or profound, and grow in spirit by our growing comprehension of the life within and beyond. So our mediumship will be genuine, our life longer, and "the world will be the better for it."

Bright Spots in Dark Places.

It is said that the convicts in the Ohio Penitentiary sent $100 to the Michigan sufferers. They raised this sum by denying themselves the luxury of tobacco, and by the sale of trinkets which they had made. How true it is that inside of the dreary desolate walls of our penitentiaries are those who posses noble hearts and generous impulses, but who in an unguarded moment have committed some offense that consigned them to their present unfortunate condition. The fire in Michigan was a widespread and terrible calamity; lives were lost, farms devastated, happy homes wrecked, and many crippled for life, yet there are hundreds of communities in various parts of the country that never contributed a cent towards affording relief for the unfortunate sufferers. In strange but happy contrast therewith, the prisoners of the Ohio Penitentiary contributed a liberal amount, and sent it forth on its errand of mercy to those who brand them as *convicts*, and who as well as the rest of mankind generally, have little, if any sympathy, for them. They seem to forget that criminals have feelings, and that many of them are actuated by an earnest desire to reform, and that all have immortal souls. To be a convict, dressed in prison garb, and subject to the most rigid discipline, shut out from the outside world, denied its sunshine and social relations—starved, as it were, in everything that can contribute to one's elevation and advancement in the scale of progress, we can conceive of no other relation in life that can so nearly approach to final despair! This sad condition receives a vivid illustration by the Philadelphia *Inquirer*, in presenting the horrors of prison life at Cherry Hill. Among the "lifers," it appears from the account given is a young man, who was sentenced seven years ago. During that entire time, it is said, he has been apparently forgotten by all who sustained any relation to him, whether of friendship or kinship. He had exchanged no word with any human being save his jailers, the inspectors, and the missionaries visiting the prison. A short time ago one of the jailers announced to this man that a lady had called to see him, and asked whether he would receive her. The prisoner was unable for some moments to make any reply. The color flew up in his face, and then he turned deadly pale and had to lean for support against the wall of his cell.

Then he detained the officer with speculations as to who it could be; who, of all the women that had cared for him before he was overtaken by death in life, had come to see him after seven years. Wife he had none. Was it his mother? his sister? Of the latter, which of the girls, his playmates as an innocent child, free to enjoy the sunshine and breathe country air, which of them had remembered him? Who was it that had come to bring him news of home?

The prisoner said, after his visitor had left him, that when her arrival was announced he thought his emotion would choke him, his heart seemed ready to burst, and he had to gasp for air, and hours elapsed after the visit before the flood of memories it awakened permitted the unhappy man to relapse into his former state of sullen, silent endurance. Truly, there was a bright spot in this convict's nature.

The inmates of our penitentiaries are composed of ministers of the gospel, church members, men prominent in politics and finance, as well as those from the humbler walks of life. Among them are those who have no desire to reform, and who are so depraved that a generous thought rarely if ever finds lodgement in their minds. Others yearn for the endearments of home; for the genial sunlight and cheer of the outside world, and their aspirations ascend heavenward. They are superior to thousands who have no stigma of condemnation resting upon them through courts of justice, and though convicts, they sent $100 as a token of love to the poverty-stricken people of the burnt district of Michigan. Verily, there are bright spots in dark places.

Business in Chicago During 1881.

The business transacted in Chicago during the past year may be plainly estimated as immense, representing a money value of $1,045,000,000. The record shows an increase in the volume of business of 15 per cent, over that of last year.

The receipts of breadstuffs in Chicago for 1881 were 4,942,911 barrels of flour, 15,077,051 bushels of wheat, 78,276,422 bushels of corn, 24,941,397 bushels of oats, 1,456,102 bushels of rye, and 6,551,520 bushels of barley. Reducing flour to bushels, the total receipts of grain are 151,017,037 bushels. In 1880 the receipts were 3,215,389 barrels of flour, 21,541,607 bushels of wheat, 97,273,844 bushels of corn, 23,400,915 bushels of oats, 1,109,218 bushels of rye, and 5,211,536 bushels of barley. Total receipts in 1880 (reducing flour to bushels), 165,855,370 bushels of grain showing a falling off in 1881 of 14,838,323, bushels. The shipments in 1880 were 154,377,115 bushels, and in 1881 were 142,244,503 bushels, a falling off of 12,132,607 bushels. Even in the grain trade Chicago has done better as compared with other grain centers than she did in '80; as much better as she has in other branches of business. The figures not only show this, but show that whether there is little or much grain to handle, Chicago always handles the lion's share, and that she is year by year increasing her influence in the grain markets of the world and taking higher rank as one of the great centers of the trade. At a rough estimate it may be said the produce trade of the city, will amount to $300,000,000, the wholesale dry goods trade is about 20 per cent. The trade to $420,000,000, and manufacturing trade to $325,000,000. The increase in the sales of dry goods have amounted to about $55,000,000; millinery, $6,000,000; carpets, $4,000,000; clothing, $20,000,000; hats and caps, $5,500,000; boots and shoes $18,000,000; hardware, $5,000,000; musical instruments, $3,200,000; drugs, $6,000,000; paper, $10,000,000. The most noticeable falling off in business is in canned fruits, sales having decreased 50 per cent., as a result of the short fruit crop. The lumber season is the best on record, over two thousand millions feet of lumber having been handled at an average yard valuation of $16 50 per thousand feet. In the live stock trade there is a falling off in hogs, but an increase in the receipts of cattle and sheep. Not the least wonderful feature of the business history of the city for the year 1881 is that relating to the moneyed interest. The bank clearings for the year amount to $2,249,097,503, against $1,725,684,894 in 1880, and $1,257,861,124 in 1879, an increase of 37 per cent. in 1880, and of 31 per cent. in 1881 over the clearings of 1880. More significant than this is the heavy increase in the deposits in the Chicago banks. These amount to about $75,000,000, against $58,000,000 in 1880. The amount of new bonds that have been placed on the Chicago market is enormous, and the financial operations have been of such magnitude and of such a character as to materially advance Chicago in rank among the great financial cities.

Nearly all the great railway enterprises of the year hinge upon Chicago as a center, and roads built to turn trade away from this city are now fighting for the privilege of turning their business into Chicago channels. All the new railway enterprises of Canada contemplate schemes that will bring them within the range of Chicago influence. Even the Canadian Pacific is forming new combinations, with a view of making a fight for a part of the Chicago trade eastward. The time is not far distant, probably, when Chicago will be the business and commercial center of the United States, if not of the world.

"Spiritualism at the Church Congress."

The price of this forty page pamphlet is $5 00 for 100 copies, $2.75 for 50 copies, and $1 50 for 25 copies delivered at any express office in Chicago; or $5.75 for 100, $3.20 for 50 and $1.65 for 25 copies, if sent by mail; 6 copies for 50 cents. We hope subscribers will feel a disposition to order as many copies as is compatible with their means and ability to circulate. Order your supply at once while the matter is fresh in your mind. Single copies ten cents.

Augustus Day, of Detroit, Mich., writes: Mrs. Ophelia T. Samuels of Chicago very acceptably occupied the rostrum of the Society of Spiritualists and Liberalists of this city, the first three Sundays of December, her audiences increasing in number and appreciation, as the voluntary contributions gave evidence. The many friends she made here were desirous to retain her longer, but previous arrangements of hers prevented.

A correspondent, Port Huron, Mich., writes: "We are not dead, only sleeping, and, are in hopes that the glorious cause of truth may be awakened through the blessed spirits' aid; we hold regular meetings in our own hall on Sundays and Thursdays. Mrs. Hattie Hamilton gives psychometric tests after each lecture, to the general satisfaction.

A Cannibal Missionary.

A convert to Christianity, Kabu, a native of the Sandwich Islands, has, like many of Moody's and Sankey's converts, "backslid," and returned to his evil ways, his barbarous nature finding an ample field in which it could act, at Taputeonea, one of the Islands of the Gilbert Group. It appears from the account given that Kabu had succeeded in converting a number of the natives, in fact, a large majority of them. As a recompense for his evangelical labors he received quantities of copra (dried cocoanut), pearl and turtle shells, which he sold to the trading schooners belonging to Sydney, which cruise in the South Seas. In March last his demands became so exhorbitant and oppressive that the people living on the south side of the island refused to meet the calls. Kabu, the missionary, armed his followers with guns, clubs and spears, and attacked the perverts. The horrible atrocities that followed were related by a survivor to some white men who live on one of the islands, to the north of the group. All the old instincts of cannibalism were aroused in these fiends. The women were outraged and their bodies, with those of young children, were eaten. After the cravings of these inhuman wretches had been satiated the bodies were piled up in a house, and the ghastly funeral pyre was fired by the hand of the miscreant Kabu. When the British schooner Elizabeth was at the island the decomposing remains were still visible, emitting a horrible stench.

The Two Worlds.

Under the very significant and appropriate title of THE TWO WORLDS our New York contemporary is making a good record. In the work which the JOURNAL is striving to accomplish for the advancement of Spiritualism there had long been felt the need of a Spiritualist contemporary in the East which, however much it might differ from or oppose the JOURNAL in theories and methods, should stand squarely abreast with it in the demand for good morals, honest mediumship and a high standard for all progressive people. Hence the JOURNAL hailed with genuine pleasure the advent of *The Two Worlds*, believing that it would materially assist in bringing the world up out of the mire of sin, erastition and passion into the glorious spiritual light of which intelligent Spiritualists have a little and are striving for more.

The Two Worlds shows a steady improvement from week to week, indicating that the publisher and editors are getting to be masters of the situation as rapidly as could be expected. That it may continue to grow in strength and vigor is the sincere desire of its stalwart western contemporary.

The Psychological Review.

The attention of the JOURNAL's readers is called to the advertisement of *The Psychological Review* to be found in another column. That a high-class monthly is greatly to be desired is apparent and we hope the American patronage of this able periodical will be so generous as to add fresh impetus to its brightening prospects. "M. A. (Oxon)" contributes to the January number an exhaustive sketch of Epes Sargent's works, prefaced by a portrait. This article alone ought to be worth a year's subscription. "M. A. (Oxon)" has also promised to furnish during the year, in addition to other matter, several biographical sketches.

We are now arranging for articles from some of the most talented American writers and feel that we can guarantee a magazine of which all may be proud.

The January number is a good one to begin with, and we hope to have it ready for delivery soon after the 15th.

Good News for the Spiritualists of Chicago.

We are informed that arrangements have been perfected for lectures by first class speakers at Union Park Hall, 517 West Madison St. The meetings will probably be inaugurated next Sunday, the 8th, and certainly not later than the 15th. The movement is backed by some of the most substantial Spiritualists in the city, to meet a long felt want, and success is assured from the start. Further particulars will be found in the daily papers in due time.

Speaking of the Mormon question Ex-Vice-President Colfax says that he would have juries impaneled from law-abiding citizens only; would not allow the Mormons of Utah to vote their submissive harems by wholesale in favor of polygamy; would restore the right of dower, which has been abolished by the Utah Legislature; would have Utah governed by a board of commissioners, under the supervision of Congress, as is the District of Columbia; would not extend the land, patent, or naturalization laws to polygamists; and would make open living in polygamy a crime to be punished rather than the mere ceremony of marriage.

A. F. Ackerly has again come to grief; this time in Detroit, where his stale tricks were once more exposed and denounced, and the fee for the show returned to all who asked for it. This promising young man is having a hard time of it; he had better return to Boston or Philadelphia as those two cities offer greater inducements to such talent. Horace Greeley didn't refer to the Keeler-Ackerly style of youth when he said: 'Go West, young man! Go West!'

Current Items.

Thirty cents pays for 12 weeks trial subscription to this paper.

Mr. Allen Campbell, of Blakely, Nebraska, would like the address of A. C. Doan.

The Voice of Angels still maintains the high degree of interest formerly attached to it. The last number is excellent.

A subscriber at Lawrence, Kan., has remitted for the JOURNAL, but failed to give his name. When we get it, we will credit amount.

All readers who like this paper and think it is doing a good work, will make due exertion to forward its circulation among their friends by obtaining new trial subscribers.

Rev. F. W. Maynard, pastor of the Christian Church at Decatur, Ill., resigned when charged with drunkenness, and will return to New York.

The prediction is entered that in considering the question of reapportionment the house will agree upon 319 or 323 members, which will give Illinois an additional representative.

An amount of fresh, vigorous, valuable reading matter equal to the contents of four 12mo. books of 250 pages each can now be had by sending 30 cents for the JOURNAL.

The Spiritualists of Elkhart, Indiana, are to be congratulated on having secured A. B. French for the Sundays of January. He will arouse new interest and give an impetus to the movement in the right direction.

Every physician, priest or philosopher who lives unacquainted with the singular facts arising from a study of animal magnetism is incomplete in his knowledge and wanting in the true light of science.—*Baron du Potet.*

Mr. Karl Hoepfinger, editor of the Iowa *Courier* a German paper published at Tama City, Iowa, called at the JOURNAL office last week. He is interested in Spiritualism and seeking in a fair and earnest spirit to to find convincing evidence.

"Garrison in Heaven—a Dream," by Wm. Denton. This interesting production appeared in the JOURNAL sometime ago, and now it has been published in pamphlet form. It should have a wide spread circulation. Price ten cents. For sale at this office.

The missionaries in China refuse to admit converts to Church membership unless they give up opium smoking. We never heard of the question being asked a convert here at home whether he smoked opium, drank whisky, or chewed plug tobacco, but maybe there is something in the revised addition that prohibits opium smoking.—*Peck's Sun.*

The question has arisen at St. Thomas, Canada, whether a man who rents a pew at church can use it for a sleeping apartment during the hours of service. The clergyman made complaint of one of the congregation who was a constant snorer, and notified him that if he couldn't keep awake he must stay at home. The man refused, and was arrested for interrupting divine worship, but the judge acquitted him on the ground that when a man rented a pew he could do what he had a mind to in it. The pew was like a berth in a sleeping car, and a man could sleep in it or sit up and listen to the sermon.

A company has recently been organized, with headquarters in Cincinnati, which announces the use of "ozone" for preserving all perishable articles, animal and vegetable, from fermentation and putrefaction, retaining their odor and flavor. The process seems to be simple and inexpensive. The articles are placed in an air-tight chamber and a small quantity of the "ozone generator" is burned, by which the active gas is produced. Samples of mutton, eggs, apples and vegetables are exhibited, said to have been kept two or three months already, without undergoing any marked change; but juicy fruits and vegetables are sometimes kept under "ozonized water" to prevent drying up.

Frederick Rausch, a wealthy farmer near Newcomerstown, O., has a son 15 years old, who has a singular impediment in his speech, which is one of the most remarkable cases on record. He can talk intelligently to any member of his family, but the moment he leaves home and goes among strangers his voice leaves him, and it becomes utterly impossible for him to articulate one word. He can hear well enough, and is bright and intelligent looking. This most remarkable impediment in his speech when among strangers is attributed to a spasmodic contraction of the muscles of the vocal organs, superinduced by embarrassment or fright. A doctor who is treating him takes the boy to his office, where he gradually becomes familiar with the doctor, after which he is drilled in pronouncing certain words, such as the days of the week, etc., also short sentences. The doctor then takes him in some business house in the town where in the presence of a crowd or several persons, he (the doctor) drills him on the same words and sentences until he speaks them distinctly.

Giles B. Stebbins writes as follows, from Detroit, Michigan: "I have never had so much inquiry and openness to talk from intelligent people, as in the last month. Slowly the truth wins and the future religion is making its way out of the fog of agnosticism and the bigotry of the creeds."

We attended Mrs. Wilson-Porter's séance on New Year's evening and were gratified to notice a steady increase in the development of her medial powers. A number of good tests of spirit presence were given, some of a very striking character.

Our Exchanges.

There are those who revere the name of Jesus, and who believe that he was miraculously conceived. Others regard him simply as a remarkable medium. Some entertain the idea that he was simply a human being, with weaknesses or frailties common to all humanity. The *Two Worlds* expresses its view of him in the following language:

"We, as Spiritualists, have no sympathy with this feeling of aversion, sometimes amounting to even animosity, toward the name of Christ. On the contrary, we regard this feeling as ill-founded and unreasonable. It has, no doubt, to a large extent, grown out of the perversions, errors and abuses which have been prevalent under the shield of that name. But it ill becomes Spiritualists not to discriminate between what was good and noble and genuine in the life and teachings of one who has made so profound a mark on the world's history, and the misconceptions and mistakes of those who have professed to be his followers. It betokens a narrow and unreasonable mind to belittle and condemn a most noble, heroic and amiable spirit, because those who have claimed to be his special friends have misconceived and belied him. Since Jesus is accredited with having taught the Fatherhood of God, and the Brotherhood of Man, in a semi-barbarous age—since he specially consoled the poor and down-trodden, and dignified useful service by his own example—since he insisted on the spirituality of worship, and illustrated the possibility and sacredness of communion with the departed—since he lived not for selfish aims, but to instruct and heal and bless the ignorant, the suffering and the needy, and died a martyr to the truths he taught—it surely is befitting that humanity through all time, whether it regards him as divine or human, or both divine and human, should observe one day in the year "in memory of Jesus and the poor." And even if Jesus be regarded as a myth, and the histories we have of him as merely fabulous legends of an ideal personage, still it would seem that so noble an ideal is worthy to be cherished and aspired unto until it shall come to be realized as an actuality among men."

W. J. Colville, always expresses himself clearly and forcibly on whatever subject that comes up in his mind for consideration. The following extract from a lecture by him in a late *Banner of Light*, is very appropriate and significant:

"Let us all resolve—instead of seeking to carry men back to old world superstitions, to the restoration of belief in the Devil—to reform the Devil, if there be one; and certainly we may aid unhappy, earth-bound spirits to rise from their degradation by doing all we possibly can to relieve distress and correct wrong in our own vicinity. Do not seek to summon undeveloped spirits from invisible realms that you may reform them, but rather remember that they dwell amid the haunts of crime on earth, and that as you reclaim the sinner you help up the unclean demons who surround him. Go forth nobly to your daily tasks: rely upon the Infinite and Eternal Power of Goodness; go forth, clad in the armor of truth and purity, to do battle with all the vices of the age, and in the angelic sense you may all "restore the devil" to purity; and in that new paradise into which all souls enter who have fought the battle of life the wisdom of the serpent will be found conjoined with the purity and harmlessness of the dove."

Under the head of "Guardianship of Thought," the London *Spiritualist* makes some excellent suggestions:

"Strive to know the intuitional part of your consciousness; watch it; keep it pure; let it guide you; keep the thoughts untarnished, and when the germ of the divine soul becomes known to you let it expand, and do not retard or disturb its growth. Never expose the innermost sanctuary of your soul to vulgar gaze, nor speak of the progress you make; if you have a seed-corn of faith, and one spot in your soul pure, regeneration is within your volitional power. But mistake not the means towards the end, for the end itself; many are there who have erred and thought-inflation to be illumination. Leave all passion and earthly and vain desires; fix the soul in a pure life, and behold the soul is the life and the God who knew you, but whom you knew not."

The passage of matter through matter seems to have been successfully demonstrated through the instrumentality of different mediums, though there are many who doubt its possibility. In *Light*, a spiritual paper published in England, Robert Cooper says:

"The wonderful phenomena of the passage of matter through matter is exhibited in many forms in the presence of strong physical mediums. It occurred at every séance of the Davenports, when their coats were taken off and other coats put on while their hands were securely tied behind them and fastened to the rung of a chair. Sometimes their waist-coats would be taken off, still buttoned, from underneath the coat, while their hands were tied. In Dale Owen's "Footfalls" is mentioned a case of haunting in Scotland, when articles put in a cupboard would the next moment come tumbling down the chimney, although there was no communication between them. The threading of a chair round the arm when the hand are united, or placing a solid iron ring round the waist, is of common occurrence. I once saw this phenomena take place in the light, the medium being Mr. Herne. Abundant as is the testimony to the fact, there are skeptical Spiritualists who say that it has never been satisfactorily demonstrated."

Mr. Walter Howell discourses ably on "Man and his relationship to God," in the *Medium and Daybreak*. He says:

"All the investigations of Science are based on the theory of the eternity of matter; but whilst we may acknowledge eternity of matter, we also acknowledge eternity of spirit. Every mortal body contains within it a soul—a living spiritual essence—of which the mortal body is the outward expression and embodiment. And as we gaze around upon the grand scenery of nature, and upward upon the galaxy of stars and planets that revolve in the illimitable ocean of space—the grand stellar universe filling the soul with awe—the mind is inspired with the idea that all nature is but a pictorial manifestation, or a mirage of the soul's interior life. And as the human mind has descended from the mind of minds, and as the human heart has been evolved from the heart of hearts, and the human will has been evolutionized from the will of wills, so there is a relationship, and a near relationship, between the human soul and the Divine Being; for as you penetrate the human soul from its external stand-point, and look into the grand inner recesses, you find within the human soul, the kingdom of heaven; and within the kingdom of heaven you see even the Father enthroned; and through the ideal divine humanity that lives within the soul, you see that the grand soul-life of Deity lives and infuses its life, by and through the inner life of man; and thus all life is the manifestation of Divinity; for the fountain of life, as it diffuses its life through objects and living forms, and human existence upon the earth, finds in the great varieties and diversities of creation only an expression of its own infinity."

Lecturers and Mediums.

The Ramsdell Sisters intend soon to locate in Clyde, Ohio.

The address of Mrs. R. A. Robinson, said to be an excellent medium, is 308 17th St., San Francisco, Cal.

Prof. Denton has been eminently successful in Australia, and writes to a friend that he has work before him enough to keep him busy for two years.

Mr. W. H. Townsend, Psychologist, accompanied by Mr. H. O. Sommers as business manager is again in the West on a professional tour.

A. J. Fishback writes: "It is our purpose to visit Kansas, and those in that State wishing our services can address C. B. Hoffman, Esq., Enterprise, Kan., for all needed information, as he has kindly consented to act as our agent."

Lyman C Howe spoke in Corning, N. Y., Friday evening, Dec. 30th, and Sunday, Jan. 1st. Jan. 8th, 15th, 22nd and 29th, he lectures in Binghamton, N. Y. The Sundays of March he will probably speak in Brooklyn, N. Y., for the "Fraternity."

Wm. Emmette Coleman writes: "I learn from Mr. Charles Bright who presided at Mrs. Ada Foye's first séance in Australia, that that famed medium is meeting with good success in that country. She is expected to reach San Francisco, on her return voyage about Dec. 20th."

Dr. J. K. Bailey spoke at Harns' Hall, Isabella Co, Mich., Dec. 11th, at a Liberal gathering, St. Louis, Mich., the 18th; at Caro, Tuscola Co., in Universalist church, with good attendance and much interest, 25th—Christmas; at Vassar, same county, Jan. 1st, 1882. His address is still in care of P. O. Box 306, St. Louis, Michigan.

Silas Bigelow of Kalamazoo, Mich., writes: "J. W. Kenyon is employed most of the time lecturing, and is giving good satisfaction. He is highly inspirational, and deals largely with the philosophical phases of Spiritualism. He spoke several times at the Rockford meeting, and the interest was well sustained. Friends should keep him at work. His address is Grand Rapids, Mich."

Mrs. Julia B. Dickenson, medical clairvoyant of wide experience, both in America and England, after a successful practice at Denver, has located, for the winter, at 389 West Madison St., Chicago, where she will be pleased to see those needing her services. The Spiritualist papers have often published accounts of her healing, and we have reason to think she is entitled to the confidence of the public in her professional capacity.

"Many Thousands Should be Sent Out."

To the Editor of the Religio-Philosophical Journal:

Timely, valuable and of remarkable interest is your beautiful pamphlet, "Spiritualism at the Church Congress." Many thousands should go out. Every Spiritualist should get, and give away, as many as possible; for intelligent people, in and out of the churches, will read and "inwardly digest" the views of these eminent English Episcopalians. Our clergy, everywhere, should have it. Your reprint of the excellent London report is faithful, your brief additions good. The pamphlet should be sent for by all your subscribers, and by others in great numbers, for it will do great good. G. B. STEBBINS.

Detroit, Mich., Dec., 1881.

Deservedly Popular.

Unless it had great merit Parker's Ginger Tonic could not be so popular. Its sale has spread remarkably all over this country, because invalids find it gives them new life and vigor when other medicines fail entirely.—*Ohio Farmer.*

Ex Vice President Colfax publishes in the *Advance* for Dec. 23rd, a vigorous article on the Mormon question. In this he shows that the present attitude of the Mormons is one of defiance to the Nation, and offers some suggestions as to how this defiance should be met.

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A CARD.—During the next six months there will be a large number of people out of employment on account of the drought; in some parts of the country there is a great deal of suffering. There are plenty of men and women in this county, who, if some friend would put them in the way of earning two or three hundred dollars during the winter months, would be grateful for a lifetime. A large Manufacturing Company in New York are now prepared to start persons of either sex in a new business. The business is honorable and legitimate (no peddling or book canvassing), $50 per month and expenses paid. So, if you are out of employment, send your name and address at once to The Wallace Co., 50 Warren St., New York. The Household and Farm in its issue of October says, "The offer made by this Company (who are one of the most reliable in this city) is the best ever made to the unemployed." The Wallace Co. make a special offer to readers of this paper who will write them at once, and who can give good references.

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Spiritual Meetings in Chicago.

The First Society of Spiritualists meets at 7:45 P. M. each Sunday evening at Farwell Hall, corner of State and Randolph Streets. Mrs. Cora L. V. Richmond regular speaker.

Medium's Meeting at the West End Opera House each Sunday at 3 o'clock P. M.

The Verification Society meets each Sunday at the West End Opera House at 11 o'clock A. M.

Meetings are held each Sunday at 7:30 P. M. at 394 Milwaukee Avenue. G. W. Brooks principal speaker.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Carlier's Hall, 23 East 14th Street.
At 11 A. M. and 7:45 P. M. Good speakers every Sunday. Seats free.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, and 7:45 P. M., in Stock's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.
P. E. FARNSWORTH, Secretary.
Address Box 777 P.O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, 502 West 53d St. (near Broadway) every Sunday at half past ten, A. M. and half past seven P.M. Children's Progressive Lyceum meets at 2 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Hold Sunday Services in the large hall of the Brooklyn Institute, at 3 and 7 P. M. Seven blocks from Fulton Ferry. Lecturers: January, E. W. Wallis; February, Mrs. Hannah M. Hunt; March, Lyman C. Howe; April, J. Frank Baxter. Conference Meeting held in the lower hall of the Brooklyn Institute, every Friday evening, at 7½ P. M., sharp.
January 13th.—Elementary Spirit, Edwin N. Hobbins.
January 20th.—Psychometry (With Practical Experiment), by Mrs. Mary A. Gardner.
January 27 h.—Prof. J. R. Buchanan.
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I read your paper every week with great interest.—H. W. Thomas, D. D., Methodist.
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You are conducting the JOURNAL in the true spirit of honest research.—S. F. Underwood, Materialist.
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(c) To determine and name the subtile forces at work in the production of the phenomena in question:
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The style of the Treatise is well illustrated by its opening paragraph: "The two great forces of life are the air we breathe and the food we eat. The two great receptacles of the system for these forces are the *Lungs* and the *Stomach*. The Lungs and the stomach co-work together in imparting strength and life to the system."
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THE INDEX!
A
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Editors { W. J. POTTER. B. F. UNDERWOOD.
CONTRIBUTORS:
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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Love.

True love is but a humble, low-born thing,
And hath its food served up in earthern ware;
It is a thing to walk with, hand in hand,
Through the every-dayness of this work-day world,
Baring its tender feet to every roughness,
Yet letting not one heart beat go astray
From beauty's law of plainness and content;
A simple, fireside thing, whose quiet smile
Can warm earth's poorest hovel to a home;
Which, when our autumn cometh, as it must,
And lies in the chill wind shivers bare and leafless,
Shall still be blest with Indian summer youth
In bleak November, and with thankful heart
Smile on its ample stores of garnered fruit,
As full of sunshine to our aged eyes
As when it nursed the blossoms of our spring.
Such is true Love, which steals into the heart
With feet as silent as the lightsome dawn
That kisses smooth the rough brows of the dark,
And hath its will through blissful gentleness,—
Not like a rocket, which, with savage glare,
Whirs suddenly up, then bursts, and leaves the night
Painfully quivering on the dazed eyes;
A Love that gives and takes, that seeth faults,
Not with flaw-seeking eyes like needle-points,
But, loving kindly, ever looks them down
With the o'ercoming faith of meek forgiveness;
A Love that shall be new and fresh each hour,
As is the golden mystery of sunset,
Or the sweet coming of the evening star,
Alike, and yet most unlike, every day,
And seeming ever best and fairest now.

—*James Russell Lowell, from "Tender and True."*

Revealed and Natural Religion.

Special revelation, as presented by those who rely upon it as the only religious truth, teaches us that the leading motives and reasons for an honest religious life, come from a belief in such revelation, and in the rewards it offers to its votaries and the penalties it threatens to its deniers, in another world. That these considerations, to be realized in another state of existence, constitute the inducements to a virtuous, and the restraints to a vicious, life in our present state of being. Is there not a most radical and fatal defect in this system? When we consider that all we know, or can know, comes to us from actual experience and the reflection suggested by such experience, is it not passing strange that unlimited wisdom should require us to act from motives that have not only no connection with such act, but are separated therefrom by an impassable gulf?" Is it at all strange to a thinking mind, that under such restraints only the world grew worse and worse for fifteen hundred years of recognized dark ages? Where, in all the wide realm of nature, is there any thing analogous to this? Nothing of the kind can be found.

That God has attached to every good and every bad thought and act, a natural consequence or effect, sufficient, when understood, to determine our choice of the former, is simply the requirement of a perfect law. It is the plain result of infinite wisdom, power and goodness. The self condemning power of man's conscience is a manifestation of this law. This conscience condemns only what it knows to be wrong. Give it unlimited wisdom, it would condemn all wrong. Give it unlimited power, it would provide for a securing obedience to all right. Give it unlimited goodness, and what would be the end to be reached? Would it be good or bad? In every thing, including the penalty of vice and the reward of virtue, God reveals himself in the ordinary and natural consequences that follow every act and every cause, whether the result of volition or not; and such revelation comes at once as the consequences follow, and independent of all belief as to them. This is natural religion—a religion founded on the known relation—known from experience—that exists in the world of physical and moral forces and means. God made and maintains these relations. We learn what they are and what they teach. This is the religion of Nature.

Contrast for a moment the power of the motive of restraint on the soul arising from these two systems. One is assumed, the other is certain. One is looked at, the other is felt. One is far off, the other is at hand. One is promised, the other is realized. One says you may, the other says you must. One rests in authority, the other in perception. One is a fiction, the other is a fact. Which affords the strongest motive against conscious wrong-doing?

Men act from real, not simulated belief. The spirit never consciously deceives itself. The belief that wrong-doing will result in benefit or advantage constitutes the motive for wrong. Show this belief to be an error, and you take away the motive, and the practice of wrong will cease. Does not the natural ordinary consequences of wrong or evil, as worked out under the great laws of cause and effect, in both the physical and moral world around us, afford sufficient facts and reason for the removal from every mind of this erroneous belief? Does not the daily experience of man teach him that no real good can result from wrong-doing? This great fact and truth man must learn so as to feel their force before the world will be reformed. Must we learn this from facts and lessons connected with, and arising from, his own thought, action and experience, or from something outside of himself, resting in assumed theory and authority? Revealed religion teaches the latter, and natural religion the former.

J. L. Batchelor.

Clarinda, Iowa, 1881.

Wendling vs. Ingersoll.

Geo. R. Wendling, the champion of orthodoxy, who has taken up the cudgel against Ingersoll and infidelity, has been lecturing in Minnesota. He is said to be powerful as an orator, but quite shallow as a thinker. He makes about as much headway fighting Ingersoll as a certain paper does fighting the *Advance*.

At Minneapolis he lectured on Voltaire and one of the strongest points he made is thus reported:

"Sketching the literary career of the man and his if, the speaker showed his wonderful voluminousness, and that though rich, he was a wanderer without home and a stroller from place to place. And did it ever occur to you what homeless men infidel leaders are?"

This was considered a strong point, and yet this same man Wendling and the 60,000 ministers in America never weary of telling what a homeless wanderer Christ was, how he had not where to lay his head, and how he was an outcast from society. They never weary of telling how Paul, and Peter, and all the disciples and apostles, and the early champions of the church, were homeless wanderers, and how as Paul says, "they dwelt in dens and caves, they were sawn asunder," and were to all intents and purposes, homeless tramps and cut mats, and Paul says of them, "of whom the world was not worthy." We believe it. The man who made them outcasts for preaching the new religion were not fit to "unloose the latchets of their shoes." Christ and Paul and Peter and their followers for several hundred years were the rankest infidels. They were just as infidel to the Jewish church as Voltaire and Paine and Ingersoll are to the orthodox church.

Then Mr. Wendling goes on and says:

"Infidelity has no music. There is not in its whole literature enough for a single song as long as 'Home, Sweet Home,' which is the inspiration of our manhood and the solace of our declining years."

This is a most shabby falsehood, of course. But this very "Home, Sweet Home" was written by a man named Payne who never had a home. He was one of these homeless wanderers whom Mr. Wendling speaks of.

So far as Mr. Wendling extols the character and teachings of Christ we are heartily with him. So far as he repeats the stale lies, misrepresentations and excretations of the church against many of the noblest and most useful men which the world has seen, we abhor him and his stallow lectures. Let us have fair play and be just. Let truth prevail even if the decaying orthodox church goes the way of the old Jewish church and all other religious organizations which have had their day.—*The Worthington (Minn.) Advance.*

Is Thought Matter.

To the Editor of the Religio-Philosophical Journal:

On Oct. 23rd, 1880, M. L. Sherman makes the inquiry through your columns: "Is thought matter?" and calls upon "contributors of your paper to give their views concerning the above intricate, but exceedingly interesting and important question." In your issue of the 3rd of Sept., last, I answered him in a logical and rational manner, taking the negative of the question, and thus throwing the proof upon him. I also solicitered to offer reasons and arguments thereon, which I know some of your readers thought were conclusive in the premises.

That the make-up of the physical man is matter, and "cannot produce nor comprehend anything which it did not inherently possess," may be true; but that does not prove that the soul cannot employ the senses or the body through which to give clear demonstrations of its existence and powers; but those powers are not matter, only act on matter. Mr. Sherman continues: "I said that spirit and matter were of the same substance." That did not make it so. Suppose that you now try to make it appear that spirit is "substance" of any kind, then tell us something of the nature or composition thereof. That is the pith of our controversy, and if proven, will at once end our labor. He then proceeds to say: "Now, friend Burr, for your benefit I will inform you that I am not a believer in the Jewish or the Christian God, as being the true God of the universe." Thank you, friend Sherman, for your frankness and your desire to benefit me; but permit me to say that I really do not perceive myself any better therefor; would much prefer argument, reason or common sense, if you find it convenient to handle such like material in discussion.

Then follows this exhibition of belief, a very important factor with our author: "Neither do I believe in winged angels, mythical spirits, or Christian Spiritualism." Are your angels endowed with any kind of locomotion? If not, do let them have material wings, it being in keeping with your other matter endowments. Your "belief" (or lack thereof) may not clip nor plume them. Next we are informed: "That I had found out that thought was matter and spirit also." Please, friend Sherman, do instruct others how to find out, what no one else ever knew before; having traveled that road, you can surely give to less informed persons, some profitable directions. Again he says: "I said that spirit and matter were of the same substance." Now will you try to prove it by some show of reason, analogy or fact? Examine that substance and report to us whether it is simple or compound, and if the latter, try and find out of what materials it is composed.

He says: "I believe that everything in existence is composed of real material substance." Suppose you had not been inspired with this belief, how much better or worse would the world have been in consequence? I suppose that men generally believe in proportion to the evidence furnished. You say very often, you "believe;" of course you hold the evidence on which your belief is predicated. Do give us at least an inkling thereof, leaving out opinions and beliefs. Again he says: "I am a materialistic Spiritualist; that is, I believe that spirit is refined matter." Spiritualism and materialism are surely antipodal states; if one of them is true, the other cannot be. He concludes as follows: "I would like to have you or some one else answer my other question, viz.: Is the likeness you behold when looking in the mirror, material substance? If not, what is it? Do you throw material substance from yourself upon the sensitive plate when sitting before the camera?" These matters having no relation to the subject at issue between us (the nature and composition of thought) it would be improper for me here to occupy space and time to comment thereon, and further, these questions have already been distinctly answered by a person standing far higher in wisdom, philosophy and logic than myself, in the estimation of M. L. Sherman. He says: "There is nothing in the wide universe which is not composed of matter," and "I believe that every thing in existence is composed of real material substance." A controversalist should abide by his own answers, especially when fortified by lots of "opinions" and beliefs. True, I do not indorse them.

Jos. S. Buan.

Leesville, O.

Experiences with the Medium Powell.

To the Editor of the Religio-Philosophical Journal:

As to Powell I have small means of knowing much, yet hear only fine reports of his conduct. Last night we went to a circle, some 12 present; sundry "big injun" messages were given, and then slate-writing. His designs are remarkable, yet not wholly agreeable—the "influence," I mean. Last night, when I was called to him by "Tecumseh" he took my outstretched forefinger, called several up to see and feel that it was clean. I knew it was; all was in strong light. Then he took my finger in his hand and drew it across the slate held out before us: no mark was made. He drew it across again, and I distinctly felt the coming on my finger-end of a bit of hard stuff, and a strong mark was made, as by a slate-pencil. He kept on, guiding my finger with his hand and wrote in large and distinct letters: "Chief, a brave is here with you; him name Stevens S. Jones." The name was written on the side of the slate opposite the rest, as the other filled the other side. I had no thought of Mr. Jones. Then came a verbal message of approval of my work on the Religio Philosophical Journal and a wish that "big scratch man would publish it." The bit of pencil on my finger end I kept, and see no way how it came there. It seemed made at the moment. Raps in time to music closed the two hours.

You ask of Powell's writing: "Was the hard substance which you mention as coming on your finger-end, a bit of pencil, or some unknown substance?" It was a dark bit of matter about as hard as a slate-pencil, and of a substance that made a mark, like such a pencil, on the slate. Its material I know not, only it seems slaty. In size it seemed not half a pin's head, at any time, and less at the close, after it had been used for writing. As soon as the message had been finished—Powell guiding my right forefinger over the slate with his right hand to write—he called my wife for "Tecumseh" (through him did) who stood close by, asked her to open the palm of her hand, and shook off the substance left on my finger-end into it. I put it in a paper and we have just looked at it—a minute bit, a scale, which divided when touched. The writing being under a strong light, and feeling the substance on my finger the instant writing began on the slate, carefully looking at his hands meanwhile. I could see no way in which he or any one could place it there. This fact is the feature of the matter—this apparent making of the slaty substance in an instant, on my finger end.

With strong light, full use of my faculties, and closely quiet watching, I can't solve it, save as a sort of materialization. The field is open and I would like to hear from others.

G. B. Stebbins.

Detroit, Mich.

Gold Medal for Courage to a Son of D. D. Home.

The following official paper, translated from the French original, explains itself:

"The Minister of Marine and Colonies certifies that, by a decree dated November 29th, 1880, the President of the French Republic has ordered a gold medal to Mr. Gregoire Jean Dunglas Home, an English subject, for having saved, at peril of his own life, three shipwrecked sailors from the cutter Le Gassimer, lost Sept. 3rd, 1880, near Roscoff, Finistere.

"Paris, Dec. 20th, 1880. G. Cloue, for the Minister, Commissary-General and Director of administrative services. A. Cuniac."

On one side of this golden testimonial to the devotedness and courage of the young man, is engraved, "A Gre Jin Dgs Home, sujet, Anglais; Courage et Devouement. 1880;" on the other side, head of "Liberte" and "Republique Francais."

Mrs. S. Grubb writes: Please find enclosed post office order for five dollars; two and a half is for a renewal of my subscription to the Journal for the twelfth time; the balance is for a new subscriber which I send you as a Christmas present.

Notes by the Way.

BY S. BIGELOW

SPIRITUALISM IN MICHIGAN—MEDIUMS IN KALAMAZOO, ETC.

To the Editor of the Religio Philosophical Journal:

It is a source of pleasure to be able to record any evidences of interest in the good cause in our state. The friends in Grand Rapids, Lowell, Saginaw, Rockford, Greenville, Sparta and other places in that part of the State have taken steps to organize an association to be known as "The Northwest Michigan Association of Spiritualists," with a platform broad enough to suit the most fastidious Liberalist, Spiritualist, and Free thinker. The object of the association, as set forth in its articles being "to provide for and maintain camp meetings, other public meetings, and social gatherings, with a view to the promotion of mental freedom, individual and social purity and the advancement of truth." All are invited to become members "who are in sympathy with the object and aims of the association." It seems to me that there is need of such an association to be known and recognized as an association of Spiritualists and those in sympathy with them, and their proper and legitimate work. I hope it will receive such encouragement from the friends in that part of the state and elsewhere, as to insure it triumphant success.

Already some of the so called liberalists with materialistic and atheistic tendencies, who are members of the old hybrid state association, are becoming alarmed and giving voice to their supposed grievances and fears that the new association will antagonize the old and create discussion. That is not the wish or intention of those who started this movement, but for one, I say, let it "antagonize" and stir up discussion and, if need be, "discussion," if there are elements in the old association not in sympathy with, or antagonistic to, the objects and aims of the new. Certainly no Spiritualist can afford, or has a right, to become a party of, or give support to, any association which cannot harmonize upon such a basis as that of the new association, or one which in any way hampers or retards him in the advocacy of the fundamental principles and affirmative work of Spiritualism proper.

Mr. J. W. Kenyon is taking an active interest the movement in connection with his lecturing, and is apparently doing good and helping to awaken and keep alive an interest in the good work. His present address is Grand Rapids.

In Kalamazoo we keep up our regular weekly conference, and extend a general invitation to all to come in and take a part and compare views upon the various subjects which we have up, and also to suggest or present other subjects and give their views upon them freely. There are several developing circles maintained here, which we hope will be the means of much good. The three Perkins brothers are all good mediums for the various phases of physical manifestations, including materialization, and there is now a good prospect that we may soon have places where skeptics can be admitted and receive convincing and satisfactory evidence of spirit power and presence. At a late circle at which two of the brothers, Colby and Knight, were present at the residence of the latter, I was permitted to take a friend who, from talking with me, had become somewhat interested, and wished to see for himself some of the phenomena. The manifestations were various and quite satisfactory, including blowing a horn, ringing bells, playing an accordian, handing out of, and taking into the cabinet various objects, and also receiving and in some way disposing of several glasses of water; all the while the mediums were securely fastened and their hands extended and strapped to the sides of the cabinet. The cabinet door was frequently opened and the mediums examined. At the close of the séance I and my friend were requested to stand inside the cabinet in front of the medium, Knight Perkins, who was still securely strapped and apparently unconscious.—While watching him closely, the straps suddenly fell from his wrists, and he rose free, and that without any effort or muscular action upon his part. This occurred with sufficient light to enable us to see plainly, and not be deceived. The horn was also blowed while lying upon the floor in plain sight of all in the room, also when extended nearly the whole length out of the cabinet. This was also done with the small end of the horn out and the other end securely packed and fastened so that no one could produce a sound by drawing or sucking wind through. The circles are doing good and are in the hands of a few of the faithful.

Spiritualism in Minneapolis.

To the Editor of the Religio-Philosophical Journal:

Having just returned from the Spiritualists Hall, where I had the pleasure of listening to a very original and happy discourse by Susie M. Johnson, I felt inspired, as it were, to pen a few thoughts on the subject of Spiritualism in this city. It is evident that the cause is in its infancy here, and, of course, unpopular, as is invariably the case when the prevailing element is orthodox; yet a close observer can detect an undercurrent tending toward investigation. During the past six weeks I have attended several meetings and have noticed a gradual increase in attendance. The hall is unpretentious but is generally filled with an intelligent and appreciative audience. Miss Johnson fills my ideas of what a progressive speaker should be in one thing at least; she is decidedly original. She does not go back two thousand years and rake over the dry bones of a dead past for her texts, but culls them from the choicest experiences of the living present.

I have noticed, on different occasions, sundry individuals who come in after the services have commenced, and after hearing all they can, slip quietly out just before the meetings close. These are the timid investigators, who dare not brave public opinion by being seen with the spiritual throng as they emerge from their place of worship. It is hoped that the time is not far distant when public sentiment will become so modified and charitable that persons who are now troubled with a want of "backbone," may be able to speak their sentiments freely without fear of an extra twinge in the spinal column. I have often thought that if everybody could be induced to speak their honest convictions, it would require but forty-eight hours to revolutionize the theological world. To do this, it is only necessary that private thought should become public expression.

A. J. Manley.

Dec. 18, 1881.

Seances with Miss Wood under Test Conditions.

I give you some account of two séances lately held in Leicester, thinking the information may benefit some of your readers and encourage them to persevere. Some few months ago we had a private séance with Miss Wood, of Newcastle-on-Tyne, for one night, and as the medium was without a visible protector we did not expect much, but all being members of one circle and harmonious, we had one of the best and most satisfactory séances, that could be wished. Miss Wood at that time promised to come again under the same management, that of a well known medium here, who is very dear to the hearts of numbers in this town. Being a silent but energetic worker, and being desirous for some who have not seen materialization to realize something of that wonder, she arranged with Miss Wood to come, and well knowing that "everybody's work is nobody's work," carried out all the necessary details herself. A suitable room being provided by kind friends in the circle, and punctuality being the order of our sittings, by the time arranged all were present.

The medium was put under satisfactory test conditions, being tied, sewn, and sealed with a seal of peculiar character, so that there was no danger of a counterfeit, no one knowing until it was used what kind of seal it would be. The usual conditions necessary for success were stated and directions given, to which all agreed. We had not long to wait, for we soon had forms wholly unknown to the medium, and not known to more than one sitter in each case; three different forms for three different sitters, in each instance a dear relation. We had also an Egyptian of very large stature, known to some circles in London as "Dauntless," a guide of one of the sitters, and Miss Wood's little "Pocha," "Blue Bell" also made her appearance. On the following evening we had much the same results. The mother of one of the sitters, known only to that sitter, with unmistakable proof showed herself, and caressed her relative once again; as did also the mother of another sitter, very aged. "Pocha" had great power for some time, her small hands being very busy. Many other matters occurred which would defy all conjurers to imitate, if placed under the same conditions as those under which we placed Miss Wood. One gentleman from London says he was well repaid for his journey by seeing those he had previously only heard, "Dauntless" and "Blue Bell" often being present at his circle. I may also state that the medium at each sitting was secured in such a way as left no room for doubt in the minds of those present, and was found in the same condition at the close.—A Truth Seeker in *Light*, London.

C. D. Mosher's Reception—A Notable Event.

Mr. C. D. Mosher, the photographer, whose memorial pictures are widely celebrated, Christmas week, at his art gallery, 125 State Street, gave a reception dansante to the members of the Apollo Commandery, K. T., and the Chicago Press Club, which was made the occasion for the presentation to the commandery of albums containing memorial photographs of Knights of the commandery. The large and elegantly appointed gallery was tastefully decorated with evergreens and flowers. Opposite the main entrance hung two lifesize crayon portraits, one of Eminent Commander Norman T. Gassette, and the other of Past Eminent Commander Amos Grannis. Above those was an arch of evergreen bearing the words, "Welcome, Apollo." On the circular counter in the center of the room were placed the albums containing the 450 photographs of the members of Apollo Commandery. The small parlor on the right of the gallery was dedicated to the press, and on the walls hung life size crayon portraits of W. F. Storey, Joseph Medill, Wm. Penn Nixon, Andrew Shuman, Mrs. Myra Bradwell. On the center table were the albums containing memorial photographs of the journalists of Chicago, which were on exhibition at Philadelphia in 1876. Over the entrance to this room was the inscription, "The Press the Lever that Moves the World," and on the walls were these: "The Press, the Educator of the People," and "Ignorance Leads to Misery and Crime." On the opposite side of the main gallery is the memorial photograph gallery, in which are life-size crayon portraits of Presidents Garfield and Lincoln, Judge Sidney Breese, Peter Page, and J. H. Reese. Over the entrance to this is the inscription: "The Honored Dead."

Mayor Harrison being unable to attend, County Attorney Willett gave the address of welcome. Mr. Mosher then presented the albums and spoke as follows:

"Officers and members of Apollo Commandery, ladies and gentlemen: I thank you all for this kind and courteous demonstration. I feel honored and complimented by seeing so many here upon this memorial occasion, and I take pleasure in presenting to the Apollo Commandery these 400 historical shadows, in these autograph albums, through your most eminent Commander, Norman T. Gassette. These memorial likenesses are to be taken to the parlors of your commandery, and permanently kept as a memento. I will barely mention they have a double significance, as they were taken by special request for my memorial offering to Chicago, which will give them a historical record, as duplicates of all these members' likenesses will be kept with the archives of the city, in the great memorial vault in the Court House, until the old clock of time shall announce the second centennial. I shall request in my deed, then, to have these memorial shadows brought forth by a committee of your descendants, appointed from your most noble body, and to have them placed, with their histories and a record of your commandery, in the memorial galleries at the grand jubilee in 1976. 'Tis then this memorial occasion of the grand and noble Apollo of 1881 will become the priceless treasure, the invaluable 'souvenir.'

"To members of the Chicago Press Club: I thank you for your attendance, and am heartily glad to meet you among your many friends. To the press, the people owe a debt of gratitude they never can repay. It has been wisely said it is the power and lever that moves the world, for by it public opinion is formed, and this makes almost everything possible. And by your kindly influence and the aid of the press, we can build for Chicago the grandest monument in intellectual culture the world has ever seen, which will embrace the three crowning accomplishments of life, literature, music, and art. Gentlemen, allow me to thank you all again, and I hope to have the pleasure of perpetuating your shadows, ere the substance fades, for posterity and the historian."

Judge Bradwell made an eloquent response for the Apollo Commandery, and Mr. W. K. Sullivan, President of the Press Club, a witty response for that organization. Letters of regret were read from Right Eminent Commander Munn, of Freeport, Ill., and Eminent Commander Gassette, who were not able to be present.

The speeches over, Johnny Hand's orchestra struck up some lively music, and the gentlemen were invited to take partners for the grand march and the waltzes which followed.

At 11 o'clock ice cream and cake were served, and then the dancing resumed, to be kept up until the morning hours.

Mr. Mosher's gallery is one of Chicago's institutions, hence the occasion brought out many old residents not in the habit of attending such affairs. Mr. Mosher is not only diligent in the affairs of this world, but with equal energy and discrimination he devotes a portion of his time to the study of Spiritualism.

What Become of Great Cities?

(Translated from the Revue Spirite of November.)

I have known a magnificent city like that of New York, of Vienna, of London and of Paris, but more beautiful than any of these of modern times. It contained palaces, libraries, observatories, Academies and museums superb. Among its citizens were men great in the arts and sciences, and the grandeur of this city was lauded to the skies—the city of cities, which nothing could destroy.

But one day far aback in the past, more than four hundred centuries ago, this city was in the midst of a feast. She was decorated, smiling and full of attractions and was extending hospitality on every hand—in fine it was a day of style glory. But in the space of five minutes, the whole disappeared. A frightful noise was heard—a great outcry—and the haughty city had ceased to exist forever, and the mighty waters arose a hundred metres above the loftiest monuments.

After having been forcibly thrown into the spiritual state of being and disengaged from the material form, I sought out the plain where Djonmchin had stood. For centuries I watched the transformation taking place on the site of the drowned city. I saw the ocean currents bearing sand, slime and detritus of a thousand sorts to cover it up. All the zoologic fauna, the zoophites and moluska took lodgment among its monuments. A thousand years passed by and a forest of madrepores had grown thereon, and later still, after some thousands of years, great rocks which defied the waves of ocean, by another convulsion of nature were thrown above the surface of the waters. Then far above the city buried beneath the rocks there sprang the oak and other trees, and a luxuriant vegetation of every kind put forth over the graves of three millions of people, entombed with all their wealth, their splendors and their civilization.

Such is the fate in reserve for the proud capitale of earth.

Time, the great equalizer, passes his leveling hand over all things; with hours multiplied without ceasing he transforms human city and their labors, leaving nothing alive except that which is eternal and indestructible—the soul and its perispirit (spiritual body).

The three millions of souls of Djonmchin have for the most part been re incarnated, taking their intellectual and moral acquirements into other nascent humanities. It is thus that talents and human wisdom are perpetuated in spite of terrestrial revolutions.

Re-incarnation saves the world. This is from a spirit who has lived and seen much, who loves his fellow-brothers and desires their advancement.

Maurice F——.

H. J. Burr writes: I think the general phase of the Journal highly commendable, and that its tone is indicative of high culture and true intellectual, moral and spiritual manhood. Withhold not one blow that you can possibly strike to clear our escutcheon of the accused frauds which unprincipled mountebanks are heaping upon the heaven-born doctrine of Spiritualism. In speaking of the derelictions of churches I have thought a little more leniency would be advisible. For example in the issue of Dec 17th, you call for "A delicate scale to weigh the honor in the Baptist church." Why use a phraseology that implicates the whole body when only a small branch was implicated in evil? It seemed to me that true charity called for the indefinite article a instead of "the." Aside from a tolerant spirit, it seems to me that Spiritualism resides too near to a glass house to be safe in stoning its neighbors.

D. Wentworth writes: I like the Journal the best of any on the list of spiritual papers. We have had spiritual grove meetings about the 20th of August for the last eight years on my land. There were three or four thousand people at our meetings. We secure the services of the best speakers. Mrs. Gale and A. B. French spoke this year.

J. L. Batchelor writes: I like the Journal. It is the best religious friend of man I know of. It opens a most inviting field for study and reflection. Long may it live, and hold up its high standard.

E. Frankham writes: I wish you and the Journal a merry Christmas and a happy New Year. May the Journal prosper, and also all true mediums.

Notes and Extracts.

Truth, to become effective, must be enforced.

The theory of death is undergoing a modification in various churches.

It is a common occurrence to see and hear men reminding Deity of his promises.

Jesus of Nazareth would not be known to the world to day were it not for his death.

Men are natural beings, they are a part of the universe upon which they live.

There is no repentance for the body needed. It is the soul that needs to be purified.

Every new principle must, of necessity, be crucified before the world can accept it.

Countries where the Bible is never read are the peers of Christian nations in morality.

It is evident that all the older forms of religion have grown into selfish one-sided affairs.

We consider all phenomena as effects—the fulfillment of a law, known or unknown to mankind.

The usefulest truths are plainest; and, while we keep to them, our differences cannot rise high.—*William Penn.*

Philosophy, said a wit, is a court habit. It certainly leads to a courteous way of thinking about men and motives.

If all were endowed with the faculties of discerning spirits there would be but one church and that a spiritual temple.

If spirit-life be the end of the present, if life be endless, then it is far better to study that part which is of the longest duration.

Be thy creed or prayers what they may, unless thou hast a little truth thou shalt not attain the path to happiness. He who possesses the truth is the twice-born.—*Hindu.*

Spiritualism follows as the natural result of man's interior growth, and the more his mind becomes developed the greater seems the deformity of theological teachings.

It is claimed by some that because they have not the faculty of discerning spirits that spirit-life is a myth—because they cannot see God face to face that no such being exists.

To the Spiritualist, death is a birth, a casting off of the body, that the spirit may be re-clothed again with finer material, and sense, in every faculty of the mind, that a step forward has been taken.

Men often reject the counsels of their spirit-friends because they do not understand from whence the impressions are derived. Thus, through ignorance, many of the intended blessings become lost to the world.

Many would be investigators have withdrawn from the consideration of this subject for no other reason than that they could not understand why any spirit could not at any time through every medium give them what they desire.

Part of our mission is to promote beauty everywhere and in all things. To make the world beautiful, and the human life is it beautiful, are the vast results of liberty. We must do nothing ugly, think nothing ugly, feel nothing ugly, wear nothing ugly.—*James Parton.*

There are many Spiritualists who are only such in name. They have a fancy that by burying their light, by retaining their positions in society, that they can do a great deal more good than to let the light shine so that the whole world could then know them for what they are. This is a mistake. You cannot serve two masters.

All the religions of the world, excepting Spiritualism, are based upon the miraculous, or teach the application of supernatural forces for the working out of certain decrees, which are supposed to have been treasured up in the divine mind from the earlier ages, when man was inferior in all respects to what we find him at the present time.

Holy spirits are baptizing us with a spiritual baptism. They come laden with promises and blessings, and they bring to the minds of mortals, from the treasure houses in spirit, scenes and incidents of the long ago, and as they touch the souls of men with their inspiring wands, years of change pass before their minds like a moving panorama.

The work of destruction is just as necessary as the work of construction. We must expose the false, in order to establish the true. We must tear down the old and the useless, that we may build up the new and the useful. We must remove from the ground the rubbish of superstition, that we may erect in its place the temple of science.

The spirit of man or woman ought never to be content as long as there is a wrong to be righted, whether personal or general, and, work faithfully in that sphere of action for which they have an adaptation. Still aspiring to higher conditions and nobler work, we should strive to do the greatest good that comes within the range of our possibilities.

Taking a superficial view of matters it would seem that mortals regard every spirit that has passed to the higher life as possessing infinite intelligence, for the questioner will not hesitate to ask of a spirit questions requiring a knowledge of all the sciences and philosophies, when in earth-life the one asked knew no more about the laws of science and philosophy than a child just entering school.

If there is any thing that the world needs to be saved from it is from a religion based upon human sacrifice. We turn with horror and disgust from the pictures of human sacrifice practised by uncivilized natives. The church sends her missionaries there to teach them a better way; but how much have orthodox Christians lived to offer that is better than the heathen now have? They point out the horror of parents offering their children as sacrifices to their gods, and then present as an example a God sacrificing his own son to appease his own wrath, or to appease the vengeance of a higher power. Not that the Father was to receive any benefit from it, but when reduced to a simple matter of fact, to satisfy his own wrath, kindled by his own acts, yet holding in his grasp power sufficient to mold a world out of the atoms floating in space, yet could not reconcile himself to his children save by the shedding of blood. If there is anything horrible in the world it is this; and any man, or son, who can see beauty and an exhibition of wisdom in the scheme cannot be classed with the progressive people of the age.—*Olive Branch.*

Soul Burying.

The *Popular Science Monthly* presents some curious incidents in connection with "Soul Burying." Whenever an Abchasian is drowned his friends search carefully for the body, but if this is not found, they proceed to capture the soul of the deceased, a measure which then has become a matter of importance. A goatskin bag is sprinkled with water and placed with its mouth, which is stretched open over a hoop, looking towards the river, near the place where the man is supposed to have been drowned. Two cords are stretched from the spot across the river as a bridge on which the soul can come over. Vessels containing food and drink are set around the skin, and the friends of the deceased come and eat quietly, while a song is sung with instrumental accompaniments.

The soul, it is believed, is attracted by the ceremonies, comes over on the bridge that is laid for it, and goes into the trap. As soon as it is entered—that is, when the bag is inflated by the breeze—the opening is quietly closed, and the bag is taken up to the burial place, where a grave has already been prepared. The bag is held with the the opening to the grave, the strings are untied, and the bag—is squeezed into the grave, and the burial is afterwards completed. This rite is considered of equivalent value with the burial of the body, and the grave is treated with the same honor as if the body were really within it.

Trinity Church, N. J, Furnishes Another Defaulter.

Frederick A. Palmer, City Auditor of Newark, N. J, has confessed that he embezzled $125,000 of the city funds. His confession is decidedly cool. He says:

"I have embezzled large amounts of the city funds. I have surrendered myself into the hands of the officers of the law, and am now lodged in the county jail. These frauds were committed mainly in the years 1879, 1880, and 1881, and amount to a sum probably of $125,000. That the ends of justice may be speedily reached, I hope for the immediate examination of these years, that with the aid of my office assistant, enough items may be found to secure my sentence. I desire to say very emphatically that these frauds have been committed without the aid, knowledge, connivance, or assistance of any person whatever. It is useless for me to speak of my ruined life; of the stain on all who know or care for me. I expect only exact justice, but ask that it may soon be reached."

Palmer and Baldwin (also a defaulter to the extent of $2,300,000) were both members of Trinity Church.

"I've lived and loved," said an unhappy old maid. "When I was young, Dr. Benson's Skin Cure, for tetter, eczema, and pimples on the face, was not to be bought. As I had a rough skin, I kept out of company and am now an old maid.

The best things are nearest; breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God before you. Then do not grasp at the stars, but do life's plain common work as it comes, certain that daily duties and daily bread are the sweetest things of life.

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Persecution produces no sincere conviction, nor any sincere change of opinion. On the contrary, it vitiates the public morals by driving men to prevarication, and commonly ends in a general, though secret, infidelity, by imposing under the name of revealed religion, systems of doctrine which men cannot believe and dare not examine.—*Paley.*

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Why I am a Spiritualist

(To be Continued.)

and cutting something. [Suiting the action to the words with a motion that was strikingly suggestive of the operation of scalping.] Now I see the skins of animals; am fleet of foot, and glory in the wildness of nature. I feel as though I must put this here. [Making motion of putting knife in sheath.] This has done great work, but its usefulness is over; its days are past. I feel as if I had trav-led long distances. Now I am in the midst of a violent storm. The rocking of the trees, and the crushing of the branches does not frighten me. I am lying on the ground, covering myself with the skin of some animal to protect me from the storm. I see flocks of birds. This is only a part of something. It has been broken. It was found under the dirt. [Here the lady imitated to perfection the manner in which it was found.] I feel a boyish influence now. I am greatly pleased with what I have found. I examine it carefully, then put it in my pocket with a feeling of satisfaction. I am searching for relics. This last influence is your own."

Could anything be more satisfactory? In this case there is no chance to say that the psychometrist merely read the thoughts that were in my mind; for I had never thought of its having belonged to an Indian, but supposed the owner was some priest or trader. Now, however, although I am naturally skeptical, I have received such convincing proofs of Mrs Jewett's wonderful powers that I am as firmly convinced of the authenticity of the fragmentary history which she gave me of the blade as I would be if the original possessor should rise from the dust of two hundred years, and standing before me relate the deeds done on the war path or in the chase. With the knowledge I have of Indian habits, the place where the relic was found, and the word picture furnished by the medium I could go back in fancy to the wild day of long ago, and almost see the scenes that were described.

Who can explain the mysterious law by which inert materials can revive the sentiments and impulses that impelled the souls, animated the minds and quickened the hearts of those who once possessed them, but who have slumbered for years in the silence of oblivion, or how the soul travels back down the long, long corridors of time over the chain furnished by a lump of clay, a piece of rock or a mineral, and views today the scenes of centuries ago?

C. S. H.

Vision of the Pebble.

BY M. L. SHERMAN.

Not long ago, while holding in my hand a small, smooth pebble, admiring its beauty, a spirit emancipated from flesh approached asking me if I realized that I was holding a world in my hand. I replied no; 'tis a common pebble, nothing more as far as I can see. The spirit at a glance seeing my ignorance of spiritual things, and the short-sightedness of my material vision, said he would place me under a psychological illumination that I might behold some of the secret beauties of nature, carefully concealed within the enclosure of the tiny pebble lying in my hand; with this saying he placed over my eyes magnifying lenses No. 1, when to my astonished gaze, the little pebble appeared like a large mountain in the distance, covered with a dense forest, from base to summit. To my new vision, the mountain appeared as though it had stood there for centuries, as a monumental trophy of nature's handiwork. Satisfying myself that my vision was enlarged, and that the mountain was as real to that vision, as the pebble had been to my material vision, I said what next, let me look further into the secret chambers contained within this world so small, and yet so large and mighty. My spirit friend interrupted my speech, by placing lenses No. 2 over No. 1, when I beheld the mountain magnified into stupendous proportions; its gray, sombre outlines towered above the clouds, and its rocky base stood at my feet. The sublimity of the scene over powered my feeble intellect, as I beheld rocky cliffs projecting from measureless heights, over a perpendicular ascent hung as it were by a seeming thread ready to crush me beneath its power, if once loosed from its mountain hold. I beheld trees whose size would warrant the growth of ages, towering above moss covered rocks and craggy cliffs. On the base of the mountain were smooth places, made so by the action of the elements existing in time. Upon these smooth places were inscribed hieroglyphics and curious symbols, which the ancient of days had left there for future revealment.

Lost in the strangeness of my surroundings, I saw issuing from the base of the mountain, a material being who, approaching me, said: "My son, you seem to wonder much while viewing the works of antiquity, and long to read the intelligence inscribed upon the rock-bound surface of one of the many mansions in the Father's kingdom. Inside this rugged mountain," said my guide, "are untold beauties scattered in bountiful profusion." Saying this, he struck a secret spring which opened to my astonished gaze, a door opposite to a Macadamized central highway, running through the central park in a straight line to the banks of Grand river, the boundary line between the Anglo-Saxon race and the Indian reservation. Walking on this grand highway which shown in the magnetic light of this inner sphere with more beauty than the glittering splendor of the mid-day sun, I saw shade trees set out in straight lines on either side of Grand street, to the river. Fruit trees of various kinds intersected the shade trees, bearing delicious fruit free for all. About midway in central park, surrounded by polished marble walks inlaid with precious stones, and on the railing of the outside of the walks hung gracefully looped beaded net work of various kinds, which added a charm to the grand structure in the form of an amphitheatre standing on an eminence, over-looking as far as the eye could reach in every direction, the broad landscape, beautified by art, that lay before me.

The walls of this wondrous temple were of polished granite from foundation to summit; no two blocks were exactly alike. I learned from my guide, that each individual of the nation furnished a block inscribing thereon his name, and any motto or design he pleased, and there were many, each seeming to vie with the other in artistic skill, workmanship and elaboration. On the exquisitely polished base of the temple were inscribed with diamonds as letters forming words, representing that this colossal building whose top reached far beyond the clouds, was the spiritual highway for the ascending and descending to higher realms of spirit unfoldment. Walks inlaid with precious stones led from the main highway to the base of this celestial temple, to meet the diamond-beaded net work that encircled the massive gates which stood ajar, to admit the advancing throng constantly arriving to enter the spacious arena. In the basement were curiously cushioned seats tempting for rest or repose. In the wide extended hall were works of art, beauty and grandeur; winding stairs whose foundation was laid with polished marble, ran spirally to the summit; drapery delicately blended with bright colors intersected with diamonds hung suspended from the railing of the stairway through all the rooms of this elegant edifice. Seemingly to ensure the greatest possible variety, no two rooms were finished or furnished alike; each varied in size, color, form and adornings. The walls of the apartments were festooned with running vines, adding grace and charm to the scene. Flowers in vases, urns and pots gave forth their delightful aroma, and I felt enthused with my new existence.

As I passed from room to room, new sights met me everywhere; at last the observatory was reached, and from its height I could see beauty and glory without stint or measure. I beheld suns revolving around suns, systems around systems, worlds within worlds, and through all gradations of organized forms, from the most magnificent planet to the infinitesimal atom; life every where existed in life throughout the vast arcanum of nature; not one entity was ever created, consequently could never be lost. I beheld mountains, oceans and rivers in the far distance. I saw cities built in ancient and modern style, each varying in architecture, according to their day and generation. I saw broad, shady avenues crossing each other at right-angles with public squares for walks and recreation. From my lofty position, I could see hundreds of avenues winding around magnificent mansions, and through vine covered bowers loaded with delicious fruit free for all to partake of. These avenues led to the broad central highway that passed by the edifice. Among the numerous localities inhabited by different nationalities, could be seen in the distance, the spiritual hunting grounds of the Indians, under the supervision of the great Manitou. The main highway terminated at the bank of Grand river opposite the Indian reservation, with which were connected Government steamers for the transportation of passengers from shore to shore at the expense of Government. It appeared as though the wisdom of both nations were blended in unison in beautifying the banks of this majestic river. Upon either side as far as the eye could reach, were trees yielding all manner of fruit, pleasing to the eye and tempting to the palate; graceful vines ran from tree to tree, while grapes hung in wealthy clusters from the parent vine, inviting all to partake of without money or price. Vessels bearing the flags of all nations, carrying the production of all climes were propelled by electro-magnetic force up and down the surface of the river. At the landing on the side of the Reservation, were all kinds of mottoes in various colors, executed by the order of the council of the Indian nation, as a welcome for all to visit their happy hunting ground. Complying with the urgent solicitation from the many friends whose acquaintance I had made at the temple, I descended the stairway on the opposite side from the one we ascended, that I might behold new varieties existing everywhere in such profusion. My friends led the way through the winding avenues, until we reached the Public square; here I saw walks laid out with precious stones, gardens teeming with every variety of flowers and shade; fountains artistically arranged with evergreens, whose pure, sparkling water flowed in liquid streams enlivening the surrounding atmosphere. I saw trees called the wine trees, whose branches were covered with large leaves and running vines, forming an arbor where lovers could sit and drink the luscious wine from golden goblets which flowed like sap from the hollow tubes inserted into the trunk of the tree.

As I stood gazing with unfeigned delight upon the scene before me, I saw seated upon one of the velvet cushioned sofas within the shady bower, a couple of lovers exchanging vows and sipping nectar from the overflowing goblets in their hands. Several Indian maidens issued from the winding avenues to where I stood, and invited me to cross the river with them to the Reservation, which invitation I gladly accepted. My new found friends led the way till we came to an Indian village not far from the landing; as we arrived, we were met by a delegation who conducted us to the chief wigwam and introduced me to the chief of that tribe, who received me with great respect, calling me "White Chief," bidding me welcome to the hunting ground of the great Manitou. The wigwams were of various forms, no two being alike, except in whiteness and symmetry of proportions. The forests appeared in their primitive state, except there was no shrubbery; the ground was covered with a rich verdure, soft and velvety, looking like one wide extended carpet. The sage-like chief pointed to many localities where he thought I might be pleased in beholding the vast variety of animals and birds of rare plumage singing amid their leafy homes. Turning to a number of beautiful maidens who stood by, the chief said, "Who will become escort to the White Chief and make his visit happy and of interest to him?" In response to the question, a lovely maiden stepped from the group, and said with a graceful smile and nod of her queenly head:

"I, Esteno, daughter of the honored chief before you, would respectfully invite White Chief to visit with me my island home far down the shaded river, which you see in the little distance issuing from moss-covered rocks, shaded by over-hanging branches of large trees growing upon either side in luxuriant profusion."

I gladly accepted the invitation of my fair friend as she led the way to the mooring where her light canoe was fastened. I seated myself in the boat and watched with interest the deft fingers of Esteno, as she detached her boat from its fastenings and quickly seating herself in front of me, dipped the oars in the water, and we glided down the stream, admiring the foliage, the song of birds and the aroma of flowers. With dexterous skill, Esteno guided her canoe towards the shore and bade me alight, which I did, wondering at the various sounds which greeted my ears. Esteno said the island abounded with pets of all kinds which always greeted her arrival in their demonstrative ways, each peculiar to its kind. This satisfying my curiosity, we proceeded towards a bower, shaded by grape vines from which hung fruit, tempting to the eye and pleasant to the taste, from which we ate, and then walked on to view other beauties which adorned this peaceful island home. The walks around the island were circuitous; here were fountains flowing from natural rocks, whose waters were cooling and healing. Flower gardens resting on natural pedestals, woven by the light fingers of the lovely maiden who was my charming companion, into sheets, blankets and all the paraphernalia for a bed of repose. As I gazed upon the novel scene, it seemed as though there was magic in the touch of Esteno's hand, for with the touch every thing became inspired, and smiled as it were with a consciousness of knowledge and delight. Even the birds who flocked around us seemed intelligent. Esteno made a motion for them to leave, that I might witness their willingness to obey at word of command. I inquired where they were going. She said to Bird Island, where we will follow and see its inhabitants. I saw fawns skipping and playing in happy freedom, far in advance of the intellect of their kind in material form. Apes were domesticated, assisting Esteno in her various avocations, chattering intelligently as she could understand them. All nature seemed to blend in unison to bless and beautify this island home, and as far as I had been permitted to see, nothing could excel in splendor the magnificence of the Great Manitou's hunting ground. A delegation sent from another chief, inviting Esteno and myself to visit their tribe, arrived and laid their urgent solicitations before us. My spirit guide also made his appearance, saying my time had expired, and bade me bid my friends goodby for the present, with a promise of again meeting at a future day. I awoke from my psychological illumination, impressed with the conviction, that the Summer-land described by Davis, beyond the fixed stars, and the Aiden of Randolph were far-fetched and mythical, for within the tiny pebble were materials for constructing a heaven, rich in form, variety and color. In conclusion I said, if the vision of our eyes can be so magnified, that a small pebble can swell to the size of a mighty world, inhabited by all the nations and kindreds of earth, and a drop of water can be so enlarged as to appear like an ocean, containing its myriad inhabitants of the finny tribe, the question so often asked, "Where is the Spirit-world?" is answered. IT IS EVERYWHERE.

Adrian, Michigan.

Was Buddha Crucified?

BY E. D. ROOT, AN AMERICAN BUDDHIST

Before answering this important question, I would call attention to a book published some years since by Mr. Kersey Graves, entitled, "The World's Sixteen Crucified Saviors, or Christianity before Christ." The author alleges that Buddha was crucified near the Nepaul mountains, about 600 B. C.

I answer the above interrogation by denying that Buddha was crucified, and shall adduce the following testimonies to fortify my position. In the "Wheel of the Law," by Alabaster. I find the following touching the death of Buddha:

"On reaching the city of Kusinagara, attended by his immediate disciples he gave them final instructions. Reclining between two lofty Sala trees, in the garden of the Malla princes, he uttered his last words: 'All things that are earth-born are perishable; qualify yourselves for the imperishable.' Absorbed in ecstatic meditation, he remained until the third watch of the night, and then expired. Then there was a great earthquake; and the pious who had not the perfection of saints, wept aloud, with uplifted arms, and reeled about, exclaiming, 'Too soon has the blessed one expired. Too soon has the eye closed on the world.' But the more advanced in religion calmly submitted themselves, saying, 'Transitory things are perishable; in this world there is no permanance.'"

Bishop Bigandet (Catholic Apostolic Vicar of Ava and pegu,) in his life of Buddha, takes the position that he died a natural death, corroborating my citations from Alabaster. Edwin Arnold says: "Buddha was born on the border of Nepaul, about 630 B. C., and died 543 B. C., at Kusinagara, in Oudh." In a Buddhist Catechism, published at Colombo, Ceylon, by a member of the Theosphical Society, compiled by Col. H. S. Olcott, who is now in Colombo, I cite the following paragraphs from page 25:

"Q. Give me the particulars about the death of the body of Buddha, and his departure to Nirvana?"

"A. Having accomplished his self-appointed task, perfected his doctrine, and pointed out the path to Nirvana to thousands of people, he was ready to depart. The 45th season after his attaining Buddhahood, at the full noonday of May, he came at evening to Kusinagara, a place about 120 miles from Benares, and his end approaching, he caused his couch to be spread between two Sala trees, the head towards the North. He preached in the first part of the night to the Mallya princes; in the second part of the night he converted a great Brahmin Pundit, Subhadra; after that he discoursed to the assembled priests about his doctrine; at daybreak he passed into the interior condition of 'Smadhi.'"

"Q. What were Buddha's last words, and to whom addressed?

"A. To his disciples, he said: 'Mendicants! I now impress it upon you, the parts and powers of man must be dissolved. Work out your salvation with diligence.'"

I close my citations from Oriental scholars with the following extract from a private letter, acknowledging the receipt of a copy of my "Life of Sakya Buddha," a book quite popular among Aryan Singhalese Buddhists, written by the Rt. Rev. Welitgama Sri Sumangala, the most learned priest of the Buddhistic faith in the Isle of Ceylon.

"I support your opinion, which refutes the belief that Buddha was crucified at Nepaul. The infliction of capital punishment by nailing the criminal to a cross does not appear to have prevailed at this period before the Roman Dominions. The various states that constituted India then had thirty-two distinct modes of punishment; and it is clear that crucifixion does not come among them. No stronger proof against this idea can be adduced than the fact that no word signifying a cross is to be found in any of the numerous languages which prevailed throughout the length and breadth of Hindostan. It is recorded in authentic Pali works extant that Buddha attained Nirvana on the 8th year of the reign of King Ajasatta, which is believed to be about 543 B. C.

If the testimony adduced by the learned priest disproves the position assumed by Mr. Graves that Buddha was crucified, it reduces his number of crucified Saviors to ten. The testimony of the priest proves that Bali of Orisa, Indra of Thibet, Krishna of Hindostan, Iao of Nepaul, and Wittoba of Madura, were not crucified.

If there was such a personage as Bali crucified in India, B. C., is it not singular that his name does not appear in Appleton's or Chambers' Encyclopedias? No distinguished personage ever lived who has remained unnoticed by the world's great Encyclopedists."

I do not feel competent to discuss this question with the erudite author of "The World's Sixteen Crucified Saviors," and should he reply to this article through the JOURNAL, I will mail a copy to the scholarly priest of Panadure, who is profoundly versed in the Sanscrit and Pali, or Aryan Singhalese dialects.

If Mr. Graves has erred in assuming that Buddha, Bali, Indra, and others were not crucified, it is possible that he has erred in alleging the crucifixion of some of the remaining ten; but I leave him to meet the argument advanced by the priest, which to me appears unanswerable.

Through the columns of the JOURNAL, some years ago, Mr. Graves offered a reward of five dollars to any one who would point out a palpable or important error touching his "Sixteen Crucified Saviors, B. C."

Not his money do I want; but the glorious truth I desire, which is infinitely more valuable than all mortal possessions.

"As the diamond excels every jewel we find,
So *truth* is one peerless gem of the mind."

Forrestville, Conn.

The Free and Candid Spirit of the Journal Attracts the Attention of a Well-known Naturalist.

To the Editor of the Religio-Philosophical Journal:

A copy of the RELIGIO PHILOSOPHICAL JOURNAL of a late date having fallen into the hands of the undersigned, and on a perusal of it, and seeing it conducted in a free, candid spirit, the writer, with a few others, free to think for themselves, concluded to take the paper, beginning with six months, and test its reliability for candor and truth. Creeds and dogmas after a bloody career for many of the early centuries, have become unsatisfactory and stale to thinking minds of modern intelligence. Spiritualism, so called, demands of every friend to true Christianity and the great question of immortality, free and honest investigation, and if found true every heart should leap with joy.

The church has never thrown the least light upon the subject of future existence, but rather stifled thought in those who would outside of dogmas, seek to settle the question upon a rational, truthful basis. The primitive Christians had faith in a resurrection, (a material one of the body), and did not believe in, or use the word *death* as applicable to a departure from this world. They called it *sleep*, and laid bodies away as if to sleep, from which to awaken in some future day. But gradually heathen worship, heathen ceremonies and heathen theology stole into the church as a method resorted to for conquest; death was made to be a "king of terrors," and the prayers and manipulations of the clergy or priesthood were the requisitions of hope, through creed, of a life to come, and an escape from an endless hell. The manifestations from the Spirit-world were all miracles, believed in from the mere sayings of individuals. It was enough for a lady to say an angel was seen here or there, and for a few disciples to admit that Jesus was seen after his crucifixion in the chamber, to make them sacred truths. A Mary could see and speak with Christ after he was arisen, and all Christendom believe it, and this, too, when the characters of the witnesses for credibility are entirely unknown. An ass could once speak and it is vile infidelity to doubt it and to cast a suspicion of deception upon Paul for what he saw, not knowing whether in or out of the body. Such is the church and ministry. With them, the days of miracles have long been past, the current of proofs of future existence is cut off, and the bible, interpreted by the church is all that affords any light, and that, to the inquiring mind, is faint indeed. To have arrested the phenomena of manifestations of spiritual entities and existence as claimed by the church, an inroad won'd have been made upon the theology of all the works of nature and of God, for the same progressive wisdom has always been at work, the same laws active in all fields of truth and thought.

To refuse investigation is to betray cowardice or superstition, as well as to abuse the mental faculties with which man is endowed. The church should be a pioneer in all investigations of the mind rather than a barrier in the pathway of progress. The outside world has accomplished a vast deal for the enlightenment of the church knocking off many of the horns of its offensive teachings and creeds, and it is time that clericals should take courage and labor with the "infidels" for their own enlightenment, and the cause of a more rational theology.

When such men as Dr. Hall, Judge Edmonds, Mr. Talmage and others, with whom the writer was well acquainted, see inspiring evidence of the glorious truth of spiritual existence and life in the phenomena of this day, it is time that every friend to sacred truth should awaken to face investigation. This [said the late venerable Dr. Nott, of Union College, as he dropped upon his knees on hearing the rappings and responses through Miss Fox] is a mysterious phenomenon, and subdues me to tears, for my mother has spoken to me from the other world."

Send on your paper and let a few of us see what you say and write. We do not think the devil will catch us if we read it six months.

THOMAS BARLOW.

Canastota, N. Y., Dec. 27, 1881.

"Judge Barlow is regarded as one of the finest Naturalists in the State," says the Syracuse *Daily Journal*, and adds, "particularly in the department of Entomology, and has one of the finest collections in the country." Judge Barlow's wide reputation with the Bar of his State, his eloquence and learning, make him a desirable acquisition to the JOURNAL'S list of contributors. We hope to be able to furnish our readers with many articles from his pen.

The Church Congress.

To the Editor of the Religio-Philosophical Journal.

A better missionary document than the proceedings of the "Church Congress" at Newcastle, I have never met with. I should like to see it placed in the hand of every intelligent and thinking church member in the United States, and I wish I knew of some person of wealth whom I could influence to expend a thousand dollars in circulating this most excellent and timely pamphlet. Could this report be extensively read by the thinkers in the churches, thousands who now are afraid to touch this subject, would be led to look into it, and they would soon see that the fears expressed by our good Newcastle friends, of the harm, physical and moral, that may possibly arise from an investigation of this subject, have their origin from a purely sectarian source.

W. R. ELLIS.

Huntsville, Ala.

A Correction—Letter from a Distinguished Medium.

To the Editor of the Religio-Philosophical Journal:

In the short biographical sketch given of myself by our good brother Hudson Tuttle last August, I have just discovered that instead of simply quoting, as I thought, from "Incidents in My Life," he has given a quotation from some newspaper which, in speaking of my marriage, says that I am to "lead to the altar a lady possessing immense wealth." I have stood before the altar with two of the most beautiful, cultured, refined and well born of women (one in 1858, who passed from earth in 1862, the other in the year 1871, who, thank God, is still spared to me); but neither the one or the other had even "wealth" of gold. The quotation in question also untruly states that I was in "possession of wealth." Nothing could possibly be more untrue, and I must request you to publish the distinct contradiction of this wild assertion.

When I shall have passed away, and certain documents are published, it will be known how shamefully cruel and also thoroughly dishonorably I have ever been treated (by those in whom I had been over-confident) as regards my money matters.

I know absolutely nothing about business matters and as I say, I have been duped, and in one or two instances been cruelly wronged. It is painful to make even this statement, but I must add that those who have done me wrong in every instance are prominent *Gobemouches*

I think I may safely say that if ever a man was forced to suffer for his honest defence of a sacred and simple truth, I am the man. My "wealth" is a wife, who is an angel on earth; a good son, richly endowed with talents; a comfortable and happy home, and a conscience at rest.

Yours for the Truth.

St. Petersburg, Russia. D. D. HOME.

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So our lives glide on; the river ends we don't know where, and the sea begins, and then there is no more jumping ashore.

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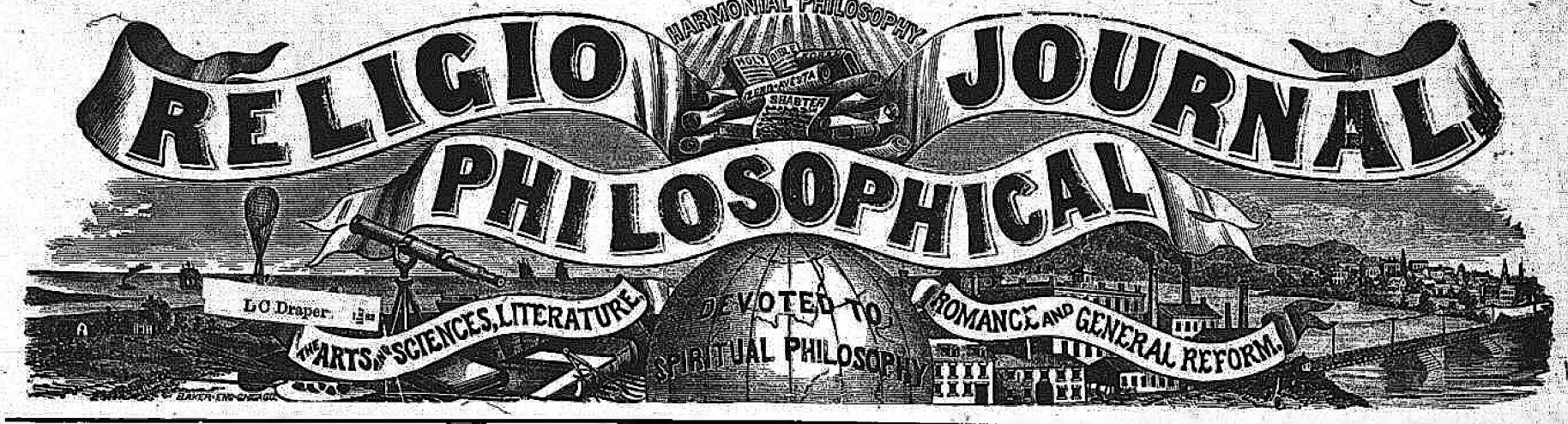

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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The Spiritual Rostrum—Its Duties and Dangers.

ABSTRACT OF A DISCOURSE DELIVERED BY A. B. FRENCH BEFORE THE FIRST ASSOCIATION OF SPIRITUALISTS OF PHILADELPHIA, SUNDAY MORNING, OCT. 2nd, 1881.

No doubt every age in man's history has been marked by great changes in human thought; such transitions will probably occur in all the ages to come; but I apprehend at no time have the pools of thought been stirred more rapidly and effectually than in our own age and country. The mental digestion of our century is remarkably acute. A great thought which may have cost the best effort of a life with some toiling philosopher, will only satisfy this age for a morning's meal. An invention which in the days of Plato would have gratified the demands of cultured Greece for half a century, is scarcely announced in our time, before a call for improvement may be heard on every hand. The man who takes out letters patent on his invention, has only a day to make his fortune. Let the world have it over night, and some enterprising Yankee will whittle out a revised and improved edition before day break, and a tireless, and sleepless press, will have the biography of the Yankee and a cut of his improvement on the world's breakfast table, the same morning.

Ours is a period of rapid motion, and it is also a period of rapid locomotion. We ride by steam and talk by lightning, and we think faster than we either ride or talk. The distinguishing feature of our time is the rapidity of our mental processes. I cannot say I believe this rapid motion the most powerful; nor am I prepared to say that I regard the thought of our time the most profound. It is intense, but it can hardly be said to rise to that serene calm whence souls view the eternal verities which underlie the fleeting panorama of the phenomenal world. This thought deals largely with outward sensations and emotions, but I am not prepared to say it touches the deeper sensations and feelings in the highest and best degree; nor would I overlook the many great men and women of our age whose souls rest in the higher and broader thought to which I allude.

Our age carries on its brow an obituary and a prophecy. It is the obituary of old forms, creeds and opinions, and the prophecy of new hopes, and larger growth and spiritual unfoldment for the millions yet to be. The thought and inventions of to-day have their birth in the intellectual realm, while this higher thought to which I have alluded, will find its expression through the spiritual side of man. As an incident of our time the rostrum, as distinguished from the pulpit, has become one of the most important factors in society. To the press, the rostrum and the stage, modern society looks for the most advanced thought, and the quickening of its keen sensibilities and emotions. Men and women do not go to the pulpit as the oracle of the latest revelations in science and philosophy. They look to the press and rostrum for the gleams of the last head-light on the highway of progress, and they also look to the stage for the perfection of art and the keenest touch on already quickened emotions. During the last fifty years the pulpit has echoed the press, the rostrum and the stage, and the echo has generally come from so far in the rear that it has sounded very much like the sigh of Autumn winds in an unfrequented grave yard.

In this period of transition the spiritual rostrum, as distinguished from the literary and scientific, has been developed. We are also to regard it as one of the main factors in the dissemination of spiritual truth, and also as a necessary factor in the great spiritual movement now being inaugurated in the world. To it the people look for the clearest enunciation of the genius and scope of this last tidal wave, which has rolled in upon the world from the ever ebbing and flowing sea of spiritual life. The mission of this rostrum is to teach those things which belong to the domain of the spirit, and herein may we find the first grave duty resting upon it. In the legitimate exercise of its functions we expect to obtain from this rostrum food for the soul's earnest longings and anxious prayers, and such food as cannot be obtained so readily and pure in other fields of labor. Just so far as it fails to supply this want, just so far will the demand for its existence die out. The first duty this rostrum owes the world is the promulgation of positive spiritual thought—such thought as comes from deep convictions and clear perceptions of spiritual things. When we subvert this channel to secular aims and purposes, or when we give it any other character or nomenclature we at once destroy its usefulness. In my judgment no man or woman is qualified to occupy a spiritual rostrum, who has not a marked spiritual unfolding or an inspiration from the great deeps of the spiritual universe equivalent thereto. Moreover with such unfolding, there will always be manifest positive conviction in the elucidation of spiritual laws and truths, and such conviction always brings a positive work. Look over the dusty pages of human history, and you shall find the men and women who have moved the world, have not been the learned priests, philosophers and statesmen, who assume scholastic airs and adhere to dead forms, but the sincere men and women who, fired with the zeal of a great conviction, have faced the world's learning, and scorned racks, dungeons, and every pain that hoary headed intolerance could inflict to give utterance to their thought.

This age demands a spiritual rostrum, but it can only be maintained in so far as it becomes the vanguard of spiritual things. In every community there are thoughtful souls who in their hours of deep meditation touch the boundaries of the vast spiritual realm which presses upon us from every side; such individuals desire to hear all which pertains to their present and possible experience elucidated. They seek some light to lead them along the dim boundaries of a land they constantly feel and yet can hardly explore. Hence they hail the hand that shall fan them with fresh breezes from eternal hills. There are also innumerable occult laws and forces which weave together the material and the spiritual. Such forces form a sort of Jacob's ladder between the two worlds, and the man or woman who can ascend this ladder or help others to climb it becomes a powerful factor in a field where reapers are demanded.

Let materialism clamor for recognition, weeping love will not listen to its frigid mockery. No matter how many scholastic attitudes agnosticism may assume or how learnedly it may proclaim the limitation of our knowledge, hearts will win where heads are too cold to grasp spiritual things. Hence everywhere we look there exists a necessity for a spiritual rostrum and such necessity also defines its major or primary duty.

Second, the world needs help. It demands this rostrum to help struggling mortals to attain to a spiritual life. Moreover man needs the warm baptism of spiritual thought to help him meet present obstacles and environments. A great mountain of miseries presses heavily upon mankind. Life is in itself a struggle; its path is narrow. Nature has built around it great barriers of frowning rocks, frightful chasms and bleak deserts on every side. The enemies of our happiness in the brief stay we make on earth, are legion. Not alone are they to be found in the obstacles external nature presents, when we are successful in our battle with bitter winds and the fetid breath of hot simoons. We have not yet mastered our environment. On some rests the hand of poverty, cold and hard; on others may be seen the wounds of broken friendship and blighted loves. On still others linger the haunting memories of fairer and more prosperous days. The busy throng who press life's pathway carry scars, or look through shadows which call for tender ministrations that are a help and solace in the great struggle of life. Just so far as our spiritual rostrum meets and dispels this shadow side of life with the sunbeams of higher spiritual hope and knowledge, just so far will it find permanence and power in society.

The world must be taught from this rostrum the philosophy of sorrow, and the blessings which nestle under the black clouds of bereavement. How tireless should be our efforts to drive the gloom of death from society! Its unwelcome shadow, dark and sombre, has fallen across the altar of nearly every home. Man is everywhere a mourner bending over a slab of granite or block of marble, and pouring his bitter dirge into the world's ocean of tears. Who shall pour oil upon this torn deep? Who shall kiss into placid calm earth's mad billows of sorrow?

I sat the other day for long hours in the Forest City of my own State, watching the solemn pageantry of a Nation's sorrow. It was the funeral of President Garfield. I saw the gorgeous catafalque, black as the ebon brow of night, trimmed with its belts of gold. Snow white doves brooded over it like pure angels just fallen from heaven. Within that solemn pavillion was the black coffin, containing the ashes of the Nation's honored son. Over his breast lay a floral wreath that England's noble Queen had contributed, a fit offering of the Mother Country's love for him who had encircled the heavens with the flame of his genius. On either side were enough floral emblems that wounded love had offered to have built a tomb for the martyred president.

I watched the uncounted thousands of old and young, rich and poor, marching through the pavillion with uncovered heads, while soldiers leaning upon their guns in solemn stillness on either side, and great cannon draped in mourning, lent a deeper shade to the picture before me. Then I looked at the thousands who thronged the streets. Every one mourning as for a dear friend, and I said to myself what a lesson here? How useful these tears? The hand of an assassin has let fall a dewy baptism of love upon the world. The awarded soil of the world's heart is broken, and the noble Garfield now gone up higher, can look back from the serene heights of heaven and see the deathless flame of love that is now kindled.

It is not my purpose to canvass the great field of labor now ripe for the spiritual rostrum. No one can canvass this field in a single discourse. Two eternities are before us, two oceans kiss our feet with their restless waves. Each bids us enter and explore. The one is the mighty past whose bounds are illimitable, the other is the mighty future over whose unexplored breast we shall sail forever. In these limitless fields we may find ample scope for a spiritual rostrum to do its work, and the ability and earnestness with which it does it will determine its success.

Permit me to point out to you some of the dangers which threaten our rostrum, and which in many places have destroyed its existence and usefulness. First, I think one of the deadliest foes to the success of our rostrum has been a spirit of reckless denunciation. Young blood is warm. New converts are zealous, and those whose spiritual eyes have been open to see new, and larger truths than they have found in the past, not unfrequently forget the good there is in it.

We are very apt to overestimate ourselves. We also underestimate the mighty forces which have preceded us. The past is our mother and our friend. We stand on the summit of ages, and our eminence has cost the fruit and toil of centuries. The road to this summit is red with the blood of martyrs and patriots. Not a milestone on the journey hither from the long night of the past but is scarred by the records of unnumbered prophets of whom their age was unworthy, and whose silent dust is desecrated by the noisy tramp of the oncoming millions who neither think or dream of the sacred ashes under their feet. We cannot despise our mother for the deep furrows upon her face, nor the silver crown the long years have left as their legacy upon her brow. We should not recklessly denounce the past because our thought seems larger and more perfect. Moreover the past of which I have been speaking, is in my judgment only a day when compared with the yet mightier past, which now eludes the eye of both the scientist and historian. Beyond man as we see him to-day, hovering on the dim confines of brutedom, beyond the point where both history and tradition pale and fade away, there lies the eternal past blossoming in the fullness of God's unclouded morning. Still more: I believe that in this morning, the omnipotent one did not see his grandeur alone. The voice of wind and bird may have been a part of nature's orchestra, but I believe man, too, was there in the royal loveline s of his golden age, musical as the gods who strike their lyres in the blue heavens above us.

This tendency to denunciation is sometimes equally pronounced upon the facts which have developed the rostrum from whence they emanate. So long as astronomers depend upon the stars in the midnight sky; so long as the geologists look to the fossils of reptile, bird and beast; so long as the physiologist depends upon the perpetually recurring fact of our bodily organs, so long must a spiritual rostrum tenderly regard all the facts in man's spiritual experience both past and present, and by these facts build the tower which reaches from earth to heaven. Each fact must stand or fall for itself, and the world has a right to know what are facts, and to draw the line between fact and fiction. Out of this perhaps, now somewhat tangled mass, this rostrum should weave the gorgeous robes of man's immortal future.

Second, our rostrum is losing its power for want of coherency. Indeed, here is one of its great failures—failures which, if not soon repaired, will destroy its life and usefulness. In two of the Spiritualist papers may be seen a list of nearly two hundred speakers who occupy this rostrum, all but one of whom I think are now in the United States. We may be safe in saying these journals have not two-thirds of those who do or would occupy this rostrum were it made effective for public usefulness. Yet while this rostrum has existed for thirty years, there has been no effort to unite these forces to give it a definite aim.

We have no army. We are only an unnumbered and an almost unknown number of private pickets, each carrying on a warfare of his own and choosing his own weapons and mark to fire at. Some fire up toward the sky; some fire down to the ground, while others draw a direct line at the heads and hearts of the people; some use a bow and arrow, others an old flint-lock gun, which not unfrequently holds fire and then again scatters terribly, and there are still others who use breech loading guns, and every shot kills an enemy to man's spiritual progress. The marks at which we aim are equally diverse, and I have sometimes thought we present to the world quite as ludicrous a picture as did the Midianites after Gideon's lapping mediums had blown their horns and they turned upon each other.

We differ much upon all the great questions which have agitated the human mind in all ages. Some are trolling the muddy waters of atheism; others repose in serene calm on the breast of the infinite love. Not a few are at the door of the cold charnel house of materialism, where the horrid stench of decaying corpses sends forth its stifling breath as volcanoes spit smoke and cinders; yet with all our differences there is much of unity and the spirit of charity. We have had many conventions and successful camp meetings for Spiritualists. Let us hope the time will soon come when those who occupy this rostrum may meet to discuss all which pertains to its power, that we may become a coherent and systematic force, illuminating the world's sky with the light of spiritual truth, made powerful by the fires of inspiration.

Third, we are in danger of fossilization, when this rostrum halts in the great march of progress, other forces will take its place. So long as an equal or greater amount of spiritual food can be obtained in the pulpit, the people will not seek a rostrum which offers for its auditors little of personal comfort and none of the graces art and wealth have placed on the old altars to attract the eye and please the ear. Our success depends wholly upon our ability and zeal and the forces which inspire us. We have no costly edifices adorned with all the beauty art can command. No massive bells to chime their happy welcome to the world's busy feet. No cushioned pews inviting the weary worldling to calm repose. No great organs to pour forth their deep bass with the minstrelsy of many voices, making the air vocal with the songs of praise. We can only draw by the unaided fires of our genius and inspiration.

Moreover, in an age of rapid thought, rapid changes are demanded in the presentation of truth. The masses soon weary of looking at any given object. You must change the lights and shades, and if necessary, introduce new combinations of old colors. Truth is argus eyed and many sided; hence the view must be changed often to show its brightness. Let this rostrum become the chronic croaker of a single thought and persist in such thought alone, and it will drive those who surround it away, or into a mental dyspepsia as gloomy as the creed of Calvinism. Fulsome praise of this new era of spiritual power has already become chronic upon this rostrum. Truth does not need eulogies; all it asks is a vigorous presentation. Live thought is like lightning, it dazzles the eye and strikes the heart. This age calls for rapid mental action and profound thought.

I need not pursue my theme further this morning to show you the great demand which exists for a spiritual rostrum, and the many dangers which threaten its life and usefulness. There is, however, another side to my theme which I cannot overlook. This side is its dual opposite. Here may be found duties the Spiritualists owe to their rostrum and those whom they call to address them; duties which, I am sorry to say, rest lightly upon the great mass of Spiritualists. No people with equal wealth and power have done less to leave enduring monuments behind them. Our journey thus far has been like the traveler over the desert sands, where the breath of the wind follows his march and obliterates the tracks of his feet. *Where are our monuments?* The wandering Arab will point to some stately mosque busy hands have reared to commemorate the birth and death of his prophet. The older American left behind him the sacred mounds of his fathers who turned their devout eyes, with hearts full of thankfulness to catch the first bright beams of the morning sun. Even the Indian leaves in his path some pile of stone to mark the graves of his kindred, and blazes a tree that at least a generation may know his track or tell the spot where the smoke of his wigwam ascended. *Where are our monuments?* Who cast the college bells which call hither the willing feet of our children? Who has founded our great libraries and academies for the arts? Where are our colleges, our day schools and Sunday schools? Where are our halls made sacred to spiritual growth? Where the temples we have reared, and the great philanthropies we have founded and encouraged?

Let Spiritualists also remember their rostrum does not depend alone upon the speaker. The audience is the prompter upon which the successful rendering of the play depends. "You cannot grow grapes of thorns or figs of thistles." Nor can you obtain brilliant thought from an audience devoid of zeal or aspiration. Only now and then does some daring genius strike a heavenly lyre where there are no heaven-tuned ears to hear it.

Guard, then, I implore you, your rostrum as did the Greeks their tripod, and it shall become your oracle. It will be to you a prophet, singing the songs and repeating the prayers of ages yet to follow. It will be more than a prophet, it will be your best counsellor and your friend; its counsels will be calm and wise, and its friendship true Damon's love for Pythias. Pour, then, I implore you over this altar the oil of your heart's best sacrifice. Drop upon it your tears, and offer by it your prayers, that we may blend our prayers and our tears together, and have them here transformed in the magical light of a higher and purer inspiration.

(To be Continued.)

and cutting something. [Suiting the action to the words with a motion that was strikingly suggestive of the operation of scalping.] Now I see the skins of animals; am fleet of foot, and glory in the wildness of nature. I feel as though I must put this here. [Making motion of putting knife in sheath.] This has done great work, but its usefulness is over; its days are past. I feel as if I had trav-led long distances. Now I am in the midst of a violent storm. The rocking of the trees, and the crushing of the branches does not frighten me. I am lying on the ground, covering myself with the skin of some animal to protect me from the storm. I see flocks of birds. This is only a part of something. It has been broken. It was found under the dirt. [Here the lady imitated to perfection the manner in which it was found.] I feel a boyish influence now. I am greatly pleased with what I have found. I examine it carefully, then put it in my pocket with a feeling of satisfaction. I am searching for relics. This last influence is your own."

Could anything be more satisfactory? In this case there is no chance to say that the psychometrist merely read the thoughts that were in my mind; for I had never thought of its having belonged to an Indian, but supposed the owner was some priest or trader. Now, however, although I am naturally skeptical, I have received such convincing proofs of Mrs Jewett's wonderful powers that I am as firmly convinced of the authenticity of the fragmentary history which she gave me of the blade as I would be if the original possessor should rise from the dust of two hundred years, and standing before me relate the deeds done on the war path or in the chase. With the knowledge I have of Indian habits, the place where the relic was found, and the word picture furnished by the medium I could go back in fancy to the wild day of long ago, and almost see the scenes that were described.

Who can explain the mysterious law by which inert materials can revive the sentiments and impulses that impelled the souls, animated the minds and quickened the hearts of those who once possessed them, but who have slumbered for years in the silence of oblivion, or how the soul travels back down the long, long corridors of time over the chain furnished by a lump of clay, a piece of rock or a mineral, and views today the scenes of centuries ago?

C. S. H.

Vision of the Pebble.

BY M. L. SHERMAN.

Not long ago, while holding in my hand a small, smooth pebble, admiring its beauty, a spirit emancipated from flesh approached asking me if I realized that I was holding a world in my hand. I replied no; 'tis a common pebble, nothing more as far as I can see. The spirit at a glance seeing my ignorance of spiritual things, and the short-sightedness of my material vision, said he would place me under a psychological illumination that I might behold some of the secret beauties of nature, carefully concealed within the enclosure of the tiny pebble lying in my hand; with this saying he placed over my eyes magnifying lenses No. 1, when to my astonished gaze, the little pebble appeared like a large mountain in the distance, covered with a dense forest, from base to summit. To my new vision, the mountain appeared as though it had stood there for centuries, as a monumental trophy of nature's handiwork. Satisfying myself that my vision was enlarged, and that the mountain was as real to that vision, as the pebble had been to my material vision, I said what next, let me look further into the secret chambers contained within this world so small, and yet so large and mighty. My spirit friend interrupted my speech, by placing lenses No. 2 over No. 1, when I beheld the mountain magnified into stupendous proportions; its gray, sombre outlines towered above the clouds, and its rocky base stood at my feet. The sublimity of the scene over powered my feeble intellect, as I beheld rocky cliffs projecting from measureless heights, over a perpendicular ascent hung as it were by a seeming thread ready to crush me beneath its power, if once loosed from its mountain hold. I beheld trees whose size would warrant the growth of ages, towering above moss covered rocks and craggy cliffs. On the base of the mountain were smooth places, made so by the action of the elements existing in time. Upon these smooth places were inscribed hieroglyphics and curious symbols, which the ancient of days had left there for future revealment.

Lost in the strangeness of my surroundings, I saw issuing from the base of the mountain, a material being who, approaching me, said: "My son, you seem to wonder much while viewing the works of antiquity, and long to read the intelligence inscribed upon the rock-bound surface of one of the many mansions in the Father's kingdom. Inside this rugged mountain," said my guide, "are untold beauties scattered in bountiful profusion." Saying this, he struck a secret spring which opened to my astonished gaze, a door opposite to a Macadamized central highway, running through the central park in a straight line to the banks of Grand river, the boundary line between the Anglo-Saxon race and the Indian reservation. Walking on this grand highway which shown in the magnetic light of this inner sphere with more beauty than the glittering splendor of the mid-day sun, I saw shade trees set out in straight lines on either side of Grand street, to the river. Fruit trees of various kinds intersected the shade trees, bearing delicious fruit free for all. About midway in central park, surrounded by polished marble walks inlaid with precious stones, and on the railing of the outside of the walks hung gracefully looped beaded net work of various kinds, which added a charm to the grand structure in the form of an amphitheatre standing on an eminence, over-looking as far as the eye could reach in every direction, the broad landscape, beautified by art, that lay before me.

The walls of this wondrous temple were of polished granite from foundation to summit; no two blocks were exactly alike. I learned from my guide, that each individual of the nation furnished a block inscribing thereon his name, and any motto or design he pleased, and there were many, each seeming to vie with the other in artistic skill, workmanship and elaboration. On the exquisitely polished base of the temple were inscribed with diamonds as letters forming words, representing that this colossal building whose top reached far beyond the clouds, was the spiritual highway for the ascending and descending to higher realms of spirit unfoldment. Walks inlaid with precious stones led from the main highway to the base of this celestial temple, to meet the diamond-beaded net work that encircled the massive gates which stood ajar, to admit the advancing throng constantly arriving to enter the spacious arena. In the basement were curiously cushioned seats tempting for rest or repose. In the wide extended hall were works of art, beauty and grandeur; winding stairs whose foundation was laid with polished marble, ran spirally to the summit; drapery delicately blended with bright colors intersected with diamonds hung suspended from the railing of the stairway through all the rooms of this elegant edifice. Seemingly to ensure the greatest possible variety, no two rooms were finished or furnished alike; each varied in size, color, form and adornings. The walls of the apartments were festooned with running vines, adding grace and charm to the scene. Flowers in vases, urns and pots gave forth their delightful aroma, and I felt enthused with my new existence.

As I passed from room to room, new sights met me everywhere; at last the observatory was reached, and from its height I could see beauty and glory without stint or measure. I beheld suns revolving around suns, systems around systems, worlds within worlds, and through all gradations of organized forms, from the most magnificent planet to the infinitesimal atom; life every where existed in life throughout the vast arcanum of nature; not one entity was ever created, consequently could never be lost. I beheld mountains, oceans and rivers in the far distance. I saw cities built in ancient and modern style, each varying in architecture, according to their day and generation. I saw broad, shady avenues crossing each other at right-angles with public squares for walks and recreation. From my lofty position, I could see hundreds of avenues winding around magnificent mansions, and through vine covered bowers loaded with delicious fruit free for all to partake of. These avenues led to the broad central highway that passed by the edifice. Among the numerous localities inhabited by different nationalities, could be seen in the distance, the spiritual hunting grounds of the Indians, under the supervision of the great Manitou. The main highway terminated at the bank of Grand river opposite the Indian reservation, with which were connected Government steamers for the transportation of passengers from shore to shore at the expense of Government. It appeared as though the wisdom of both nations were blended in unison in beautifying the banks of this majestic river. Upon either side as far as the eye could reach, were trees yielding all manner of fruit, pleasing to the eye and tempting to the palate; graceful vines ran from tree to tree, while grapes hung in wealthy clusters from the parent vine, inviting all to partake of without money or price. Vessels bearing the flags of all nations, carrying the production of all climes were propelled by electro-magnetic force up and down the surface of the river. At the landing on the side of the Reservation, were all kinds of mottoes in various colors, executed by the order of the council of the Indian nation, as a welcome for all to visit their happy hunting ground. Complying with the urgent solicitation from the many friends whose acquaintance I had made at the temple, I descended the stairway on the opposite side from the one we ascended, that I might behold new varieties existing everywhere in such profusion. My friends led the way through the winding avenues, until we reached the Public square; here I saw walks laid out with precious stones, gardens teeming with every variety of flowers and shade; fountains artistically arranged with evergreens, whose pure, sparkling water flowed in liquid streams enlivening the surrounding atmosphere. I saw trees called the wine trees, whose branches were covered with large leaves and running vines, forming an arbor where lovers could sit and drink the luscious wine from golden goblets which flowed like sap from the hollow tubes inserted into the trunk of the tree.

As I stood gazing with unfeigned delight upon the scene before me, I saw seated upon one of the velvet cushioned sofas within the shady bower, a couple of lovers exchanging vows and sipping nectar from the overflowing goblets in their hands. Several Indian maidens issued from the winding avenues to where I stood, and invited me to cross the river with them to the Reservation, which invitation I gladly accepted. My new found friends led the way till we came to an Indian village not far from the landing; as we arrived, we were met by a delegation who conducted us to the chief wigwam and introduced me to the chief of that tribe, who received me with great respect, calling me "White Chief," bidding me welcome to the hunting ground of the great Manitou. The wigwams were of various forms, no two being alike, except in whiteness and symmetry of proportions. The forests appeared in their primitive state, except there was no shrubbery; the ground was covered with a rich verdure, soft and velvety, looking like one wide extended carpet. The sage-like chief pointed to many localities where he thought I might be pleased in beholding the vast variety of animals and birds of rare plumage singing amid their leafy homes. Turning to a number of beautiful maidens who stood by, the chief said, "Who will become escort to the White Chief and make his visit happy and of interest to him?" In response to the question, a lovely maiden stepped from the group, and said with a graceful smile and nod of her queenly head:

"I, Esteno, daughter of the honored chief before you, would respectfully invite White Chief to visit with me my island home far down the shaded river, which you see in the little distance issuing from moss-covered rocks, shaded by over-hanging branches of large trees growing upon either side in luxuriant profusion."

I gladly accepted the invitation of my fair friend as she led the way to the mooring where her light canoe was fastened. I seated myself in the boat and watched with interest the deft fingers of Esteno, as she detached her boat from its fastenings and quickly seating herself in front of me, dipped the oars in the water, and we glided down the stream, admiring the foliage, the song of birds and the aroma of flowers. With dexterous skill, Esteno guided her canoe towards the shore and bade me alight, which I did, wondering at the various sounds which greeted my ears. Esteno said the island abounded with pets of all kinds which always greeted her arrival in their demonstrative ways, each peculiar to its kind. This satisfying my curiosity, we proceeded towards a bower, shaded by grape vines from which hung fruit, tempting to the eye and pleasant to the taste, from which we ate, and then walked on to view other beauties which adorned this peaceful island home. The walks around the island were circuitous; here were fountains flowing from natural rocks, whose waters were cooling and healing. Flower gardens resting on natural pedestals, woven by the light fingers of the lovely maiden who was my charming companion, into sheets, blankets and all the paraphernalia for a bed of repose. As I gazed upon the novel scene, it seemed as though there was magic in the touch of Esteno's hand, for with the touch every thing became inspired, and smiled as it were with a consciousness of knowledge and delight. Even the birds who flocked around us seemed intelligent. Esteno made a motion for them to leave, that I might witness their willingness to obey at word of command. I inquired where they were going. She said to Bird Island, where we will follow and see its inhabitants. I saw fawns skipping and playing in happy freedom, far in advance of the intellect of their kind in material form. Apes were domesticated, assisting Esteno in her various avocations, chattering intelligently as she could understand them. All nature seemed to blend in unison to bless and beautify this island home, and as far as I had been permitted to see, nothing could excel in splendor the magnificence of the Great Manitou's hunting ground. A delegation sent from another chief, inviting Esteno and myself to visit their tribe, arrived and laid their urgent solicitations before us. My spirit guide also made his appearance, saying my time had expired, and bade me bid my friends goodby for the present, with a promise of again meeting at a future day. I awoke from my psychological illumination, impressed with the conviction, that the Summer-land described by Davis, beyond the fixed stars, and the Aiden of Randolph were far-fetched and mythical, for within the tiny pebble were materials for constructing a heaven, rich in form, variety and color. In conclusion I said, if the vision of our eyes can be so magnified, that a small pebble can swell to the size of a mighty world, inhabited by all the nations and kindreds of earth, and a drop of water can be so enlarged as to appear like an ocean, containing its myriad inhabitants of the finny tribe, the question so often asked, "Where is the Spirit-world?" is answered. IT IS EVERYWHERE.

Adrian, Michigan.

Was Buddha Crucified?

BY E. D. ROOT, AN AMERICAN BUDDHIST

Before answering this important question, I would call attention to a book published some years since by Mr. Kersey Graves, entitled, "The World's Sixteen Crucified Saviors, or Christianity before Christ." The author alleges that Buddha was crucified near the Nepaul mountains, about 600 B. C.

I answer the above interrogation by denying that Buddha was crucified, and shall adduce the following testimonies to fortify my position. In the "Wheel of the Law," by Alabaster. I find the following touching the death of Buddha:

"On reaching the city of Kusinagara, attended by his immediate disciples he gave them final instructions. Reclining between two lofty Sala trees, in the garden of the Malla princes, he uttered his last words: 'All things that are earth-born are perishable; qualify yourselves for the imperishable.' Absorbed in ecstatic meditation, he remained until the third watch of the night, and then expired. Then there was a great earthquake; and the pious who had not the perfection of saints, wept aloud, with uplifted arms, and reeled about, exclaiming, 'Too soon has the blessed one expired. Too soon has the eye closed on the world.' But the more advanced in religion calmly submitted themselves, saying, 'Transitory things are perishable; in this world there is no permanance.'"

Bishop Bigandet (Catholic Apostolic Vicar of Ava and pegu,) in his life of Buddha, takes the position that he died a natural death, corroborating my citations from Alabaster. Edwin Arnold says: "Buddha was born on the border of Nepaul, about 630 B. C., and died 543 B. C., at Kusinagara, in Oudh." In a Buddhist Catechism, published at Colombo, Ceylon, by a member of the Theosphical Society, compiled by Col. H. S. Olcott, who is now in Colombo, I cite the following paragraphs from page 25:

"Q. Give me the particulars about the death of the body of Buddha, and his departure to Nirvana?"

"A. Having accomplished his self-appointed task, perfected his doctrine, and pointed out the path to Nirvana to thousands of people, he was ready to depart. The 45th season after his attaining Buddhahood, at the full noonday of May, he came at evening to Kusinagara, a place about 120 miles from Benares, and his end approaching, he caused his couch to be spread between two Sala trees, the head towards the North. He preached in the first part of the night to the Mallya princes; in the second part of the night he converted a great Brahmin Pundit, Subhadra; after that he discoursed to the assembled priests about his doctrine; at daybreak he passed into the interior condition of 'Smadhi.'"

"Q. What were Buddha's last words, and to whom addressed?

"A. To his disciples, he said: 'Mendicants! I now impress it upon you, the parts and powers of man must be dissolved. Work out your salvation with diligence.'"

I close my citations from Oriental scholars with the following extract from a private letter, acknowledging the receipt of a copy of my "Life of Sakya Buddha," a book quite popular among Aryan Singhalese Buddhists, written by the Rt. Rev. Welitgama Sri Sumangala, the most learned priest of the Buddhistic faith in the Isle of Ceylon.

"I support your opinion, which refutes the belief that Buddha was crucified at Nepaul. The infliction of capital punishment by nailing the criminal to a cross does not appear to have prevailed at this period before the Roman Dominions. The various states that constituted India then had thirty-two distinct modes of punishment; and it is clear that crucifixion does not come among them. No stronger proof against this idea can be adduced than the fact that no word signifying a cross is to be found in any of the numerous languages which prevailed throughout the length and breadth of Hindostan. It is recorded in authentic Pali works extant that Buddha attained Nirvana on the 8th year of the reign of King Ajasatta, which is believed to be about 543 B. C.

If the testimony adduced by the learned priest disproves the position assumed by Mr. Graves that Buddha was crucified, it reduces his number of crucified Saviors to ten. The testimony of the priest proves that Bali of Orisa, Indra of Thibet, Krishna of Hindostan, Iao of Nepaul, and Wittoba of Madura, were not crucified.

If there was such a personage as Bali crucified in India, B. C., is it not singular that his name does not appear in Appleton's or Chambers' Encyclopedias? No distinguished personage ever lived who has remained unnoticed by the world's great Encyclopedists."

I do not feel competent to discuss this question with the erudite author of "The World's Sixteen Crucified Saviors," and should he reply to this article through the JOURNAL, I will mail a copy to the scholarly priest of Panadure, who is profoundly versed in the Sanscrit and Pali, or Aryan Singhalese dialects.

If Mr. Graves has erred in assuming that Buddha, Bali, Indra, and others were not crucified, it is possible that he has erred in alleging the crucifixion of some of the remaining ten; but I leave him to meet the argument advanced by the priest, which to me appears unanswerable.

Through the columns of the JOURNAL, some years ago, Mr. Graves offered a reward of five dollars to any one who would point out a palpable or important error touching his "Sixteen Crucified Saviors, B. C."

Not his money do I want; but the glorious truth I desire, which is infinitely more valuable than all mortal possessions.

"As the diamond excels every jewel we find,
So *truth* is one peerless gem of the mind."

Forrestville, Conn.

The Free and Candid Spirit of the Journal Attracts the Attention of a Well-known Naturalist.

To the Editor of the Religio-Philosophical Journal:

A copy of the RELIGIO PHILOSOPHICAL JOURNAL of a late date having fallen into the hands of the undersigned, and on a perusal of it, and seeing it conducted in a free, candid spirit, the writer, with a few others, free to think for themselves, concluded to take the paper, beginning with six months, and test its reliability for candor and truth. Creeds and dogmas after a bloody career for many of the early centuries, have become unsatisfactory and stale to thinking minds of modern intelligence. Spiritualism, so called, demands of every friend to true Christianity and the great question of immortality, free and honest investigation, and if found true every heart should leap with joy.

The church has never thrown the least light upon the subject of future existence, but rather stifled thought in those who would outside of dogmas, seek to settle the question upon a rational, truthful basis. The primitive Christians had faith in a resurrection, (a material one of the body), and did not believe in, or use the word *death* as applicable to a departure from this world. They called it *sleep*, and laid bodies away as if to sleep, from which to awaken in some future day. But gradually heathen worship, heathen ceremonies and heathen theology stole into the church as a method resorted to for conquest; death was made to be a "king of terrors," and the prayers and manipulations of the clergy or priesthood were the requisitions of hope, through creed, of a life to come, and an escape from an endless hell. The manifestations from the Spirit-world were all miracles, believed in from the mere sayings of individuals. It was enough for a lady to say an angel was seen here or there, and for a few disciples to admit that Jesus was seen after his crucifixion in the chamber, to make them sacred truths. A Mary could see and speak with Christ after he was arisen, and all Christendom believe it, and this, too, when the characters of the witnesses for credibility are entirely unknown. An ass could once speak and it is vile infidelity to doubt it and to cast a suspicion of deception upon Paul for what he saw, not knowing whether in or out of the body. Such is the church and ministry. With them, the days of miracles have long been past, the current of proofs of future existence is cut off, and the bible, interpreted by the church is all that affords any light, and that, to the inquiring mind, is faint indeed. To have arrested the phenomena of manifestations of spiritual entities and existence as claimed by the church, an inroad won'd have been made upon the theology of all the works of nature and of God, for the same progressive wisdom has always been at work, the same laws active in all fields of truth and thought.

To refuse investigation is to betray cowardice or superstition, as well as to abuse the mental faculties with which man is endowed. The church should be a pioneer in all investigations of the mind rather than a barrier in the pathway of progress. The outside world has accomplished a vast deal for the enlightenment of the church knocking off many of the horns of its offensive teachings and creeds, and it is time that clericals should take courage and labor with the "infidels" for their own enlightenment, and the cause of a more rational theology.

When such men as Dr. Hall, Judge Edmonds, Mr. Talmage and others, with whom the writer was well acquainted, see inspiring evidence of the glorious truth of spiritual existence and life in the phenomena of this day, it is time that every friend to sacred truth should awaken to face investigation. This [said the late venerable Dr. Nott, of Union College, as he dropped upon his knees on hearing the rappings and responses through Miss Fox] is a mysterious phenomenon, and subdues me to tears, for my mother has spoken to me from the other world."

Send on your paper and let a few of us see what you say and write. We do not think the devil will catch us if we read it six months.

THOMAS BARLOW.

Canastota, N. Y., Dec. 27, 1881.

"Judge Barlow is regarded as one of the finest Naturalists in the State," says the Syracuse *Daily Journal*, and adds, "particularly in the department of Entomology, and has one of the finest collections in the country." Judge Barlow's wide reputation with the Bar of his State, his eloquence and learning, make him a desirable acquisition to the JOURNAL'S list of contributors. We hope to be able to furnish our readers with many articles from his pen.

The Church Congress.

To the Editor of the Religio-Philosophical Journal.

A better missionary document than the proceedings of the "Church Congress" at Newcastle, I have never met with. I should like to see it placed in the hand of every intelligent and thinking church member in the United States, and I wish I knew of some person of wealth whom I could influence to expend a thousand dollars in circulating this most excellent and timely pamphlet. Could this report be extensively read by the thinkers in the churches, thousands who now are afraid to touch this subject, would be led to look into it, and they would soon see that the fears expressed by our good Newcastle friends, of the harm, physical and moral, that may possibly arise from an investigation of this subject, have their origin from a purely sectarian source.

W. R. ELLIS.

Huntsville, Ala.

A Correction—Letter from a Distinguished Medium.

To the Editor of the Religio-Philosophical Journal:

In the short biographical sketch given of myself by our good brother Hudson Tuttle last August, I have just discovered that instead of simply quoting, as I thought, from "Incidents in My Life," he has given a quotation from some newspaper which, in speaking of my marriage, says that I am to "lead to the altar a lady possessing immense wealth." I have stood before the altar with two of the most beautiful, cultured, refined and well born of women (one in 1858, who passed from earth in 1862, the other in the year 1871, who, thank God, is still spared to me); but neither the one or the other had even "wealth" of gold. The quotation in question also untruly states that I was in "possession of wealth." Nothing could possibly be more untrue, and I must request you to publish the distinct contradiction of this wild assertion.

When I shall have passed away, and certain documents are published, it will be known how shamefully cruel and also thoroughly dishonorably I have ever been treated (by those in whom I had been over-confident) as regards my money matters.

I know absolutely nothing about business matters and as I say, I have been duped, and in one or two instances been cruelly wronged. It is painful to make even this statement, but I must add that those who have done me wrong in every instance are prominent *Gobemouches*

I think I may safely say that if ever a man was forced to suffer for his honest defence of a sacred and simple truth, I am the man. My "wealth" is a wife, who is an angel on earth; a good son, richly endowed with talents; a comfortable and happy home, and a conscience at rest.

Yours for the Truth.

St. Petersburg, Russia. D. D. HOME.

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Many wonder how Parker's Ginger Tonic can perform such varied cures, thinking it simply essence of ginger, when in fact it is made from many valuable medicines which act beneficially on every diseased organ. See other column.

So our lives glide on; the river ends we don't know where, and the sea begins, and then there is no more jumping ashore.

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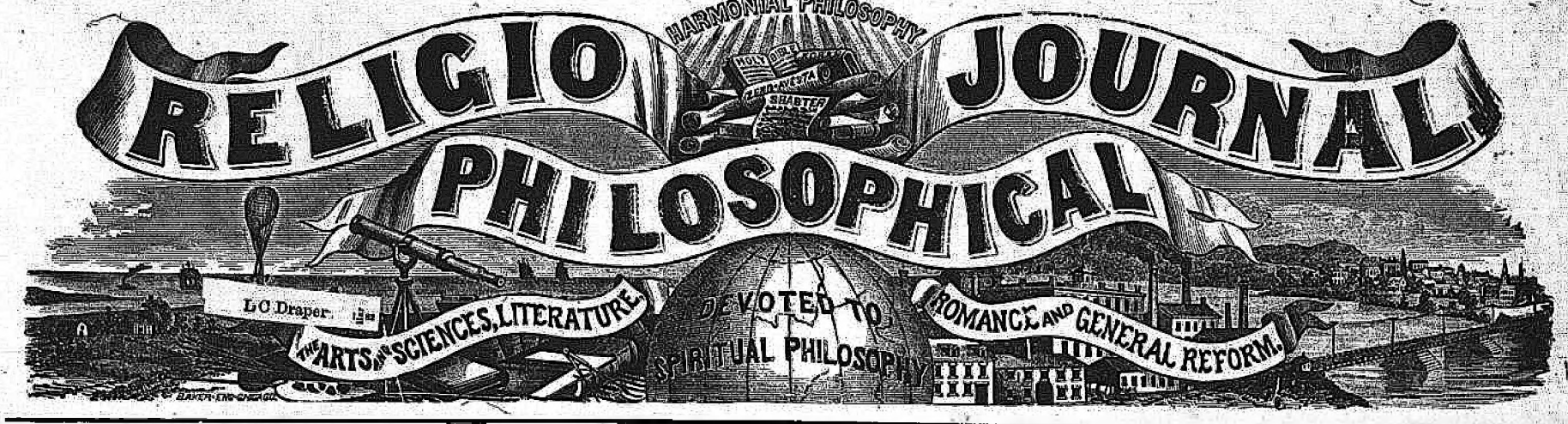

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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The Spiritual Rostrum—Its Duties and Dangers.

ABSTRACT OF A DISCOURSE DELIVERED BY A. B. FRENCH BEFORE THE FIRST ASSOCIATION OF SPIRITUALISTS OF PHILADELPHIA, SUNDAY MORNING, OCT. 2nd, 1881.

No doubt every age in man's history has been marked by great changes in human thought; such transitions will probably occur in all the ages to come; but I apprehend at no time have the pools of thought been stirred more rapidly and effectually than in our own age and country. The mental digestion of our century is remarkably acute. A great thought which may have cost the best effort of a life with some toiling philosopher, will only satisfy this age for a morning's meal. An invention which in the days of Plato would have gratified the demands of cultured Greece for half a century, is scarcely announced in our time, before a call for improvement may be heard on every hand. The man who takes out letters patent on his invention, has only a day to make his fortune. Let the world have it over night, and some enterprising Yankee will whittle out a revised and improved edition before day break, and a tireless, and sleepless press, will have the biography of the Yankee and a cut of his improvement on the world's breakfast table, the same morning.

Ours is a period of rapid motion, and it is also a period of rapid locomotion. We ride by steam and talk by lightning, and we think faster than we either ride or talk. The distinguishing feature of our time is the rapidity of our mental processes. I cannot say I believe this rapid motion the most powerful; nor am I prepared to say that I regard the thought of our time the most profound. It is intense, but it can hardly be said to rise to that serene calm whence souls view the eternal verities which underlie the fleeting panorama of the phenomenal world. This thought deals largely with outward sensations and emotions, but I am not prepared to say it touches the deeper sensations and feelings in the highest and best degree; nor would I overlook the many great men and women of our age whose souls rest in the higher and broader thought to which I allude.

Our age carries on its brow an obituary and a prophecy. It is the obituary of old forms, creeds and opinions, and the prophecy of new hopes, and larger growth and spiritual unfoldment for the millions yet to be. The thought and inventions of to-day have their birth in the intellectual realm, while this higher thought to which I have alluded, will find its expression through the spiritual side of man. As an incident of our time the rostrum, as distinguished from the pulpit, has become one of the most important factors in society. To the press, the rostrum and the stage, modern society looks for the most advanced thought, and the quickening of its keen sensibilities and emotions. Men and women do not go to the pulpit as the oracle of the latest revelations in science and philosophy. They look to the press and rostrum for the gleams of the last head-light on the highway of progress, and they also look to the stage for the perfection of art and the keenest touch on already quickened emotions. During the last fifty years the pulpit has echoed the press, the rostrum and the stage, and the echo has generally come from so far in the rear that it has sounded very much like the sigh of Autumn winds in an unfrequented grave yard.

In this period of transition the spiritual rostrum, as distinguished from the literary and scientific, has been developed. We are also to regard it as one of the main factors in the dissemination of spiritual truth, and also as a necessary factor in the great spiritual movement now being inaugurated in the world. To it the people look for the clearest enunciation of the genius and scope of this last tidal wave, which has rolled in upon the world from the ever ebbing and flowing sea of spiritual life. The mission of this rostrum is to teach those things which belong to the domain of the spirit, and herein may we find the first grave duty resting upon it. In the legitimate exercise of its functions we expect to obtain from this rostrum food for the soul's earnest longings and anxious prayers, and such food as cannot be obtained so readily and pure in other fields of labor. Just so far as it fails to supply this want, just so far will the demand for its existence die out. The first duty this rostrum owes the world is the promulgation of positive spiritual thought—such thought as comes from deep convictions and clear perceptions of spiritual things. When we subvert this channel to secular aims and purposes, or when we give it any other character or nomenclature we at once destroy its usefulness. In my judgment no man or woman is qualified to occupy a spiritual rostrum, who has not a marked spiritual unfolding or an inspiration from the great deeps of the spiritual universe equivalent thereto. Moreover with such unfolding, there will always be manifest positive conviction in the elucidation of spiritual laws and truths, and such conviction always brings a positive work. Look over the dusty pages of human history, and you shall find the men and women who have moved the world, have not been the learned priests, philosophers and statesmen, who assume scholastic airs and adhere to dead forms, but the sincere men and women who, fired with the zeal of a great conviction, have faced the world's learning, and scorned racks, dungeons, and every pain that hoary headed intolerance could inflict to give utterance to their thought.

This age demands a spiritual rostrum, but it can only be maintained in so far as it becomes the vanguard of spiritual things. In every community there are thoughtful souls who in their hours of deep meditation touch the boundaries of the vast spiritual realm which presses upon us from every side; such individuals desire to hear all which pertains to their present and possible experience elucidated. They seek some light to lead them along the dim boundaries of a land they constantly feel and yet can hardly explore. Hence they hail the hand that shall fan them with fresh breezes from eternal hills. There are also innumerable occult laws and forces which weave together the material and the spiritual. Such forces form a sort of Jacob's ladder between the two worlds, and the man or woman who can ascend this ladder or help others to climb it becomes a powerful factor in a field where reapers are demanded.

Let materialism clamor for recognition, weeping love will not listen to its frigid mockery. No matter how many scholastic attitudes agnosticism may assume or how learnedly it may proclaim the limitation of our knowledge, hearts will win where heads are too cold to grasp spiritual things. Hence everywhere we look there exists a necessity for a spiritual rostrum and such necessity also defines its major or primary duty.

Second, the world needs help. It demands this rostrum to help struggling mortals to attain to a spiritual life. Moreover man needs the warm baptism of spiritual thought to help him meet present obstacles and environments. A great mountain of miseries presses heavily upon mankind. Life is in itself a struggle; its path is narrow. Nature has built around it great barriers of frowning rocks, frightful chasms and bleak deserts on every side. The enemies of our happiness in the brief stay we make on earth, are legion. Not alone are they to be found in the obstacles external nature presents, when we are successful in our battle with bitter winds and the fetid breath of hot simoons. We have not yet mastered our environment. On some rests the hand of poverty, cold and hard; on others may be seen the wounds of broken friendship and blighted loves. On still others linger the haunting memories of fairer and more prosperous days. The busy throng who press life's pathway carry scars, or look through shadows which call for tender ministrations that are a help and solace in the great struggle of life. Just so far as our spiritual rostrum meets and dispels this shadow side of life with the sunbeams of higher spiritual hope and knowledge, just so far will it find permanence and power in society.

The world must be taught from this rostrum the philosophy of sorrow, and the blessings which nestle under the black clouds of bereavement. How tireless should be our efforts to drive the gloom of death from society! Its unwelcome shadow, dark and sombre, has fallen across the altar of nearly every home. Man is everywhere a mourner bending over a slab of granite or block of marble, and pouring his bitter dirge into the world's ocean of tears. Who shall pour oil upon this torn deep? Who shall kiss into placid calm earth's mad billows of sorrow?

I sat the other day for long hours in the Forest City of my own State, watching the solemn pageantry of a Nation's sorrow. It was the funeral of President Garfield. I saw the gorgeous catafalque, black as the ebon brow of night, trimmed with its belts of gold. Snow white doves brooded over it like pure angels just fallen from heaven. Within that solemn pavillion was the black coffin, containing the ashes of the Nation's honored son. Over his breast lay a floral wreath that England's noble Queen had contributed, a fit offering of the Mother Country's love for him who had encircled the heavens with the flame of his genius. On either side were enough floral emblems that wounded love had offered to have built a tomb for the martyred president.

I watched the uncounted thousands of old and young, rich and poor, marching through the pavillion with uncovered heads, while soldiers leaning upon their guns in solemn stillness on either side, and great cannon draped in mourning, lent a deeper shade to the picture before me. Then I looked at the thousands who thronged the streets. Every one mourning as for a dear friend, and I said to myself what a lesson here? How useful these tears? The hand of an assassin has let fall a dewy baptism of love upon the world. The awarded soil of the world's heart is broken, and the noble Garfield now gone up higher, can look back from the serene heights of heaven and see the deathless flame of love that is now kindled.

It is not my purpose to canvass the great field of labor now ripe for the spiritual rostrum. No one can canvass this field in a single discourse. Two eternities are before us, two oceans kiss our feet with their restless waves. Each bids us enter and explore. The one is the mighty past whose bounds are illimitable, the other is the mighty future over whose unexplored breast we shall sail forever. In these limitless fields we may find ample scope for a spiritual rostrum to do its work, and the ability and earnestness with which it does it will determine its success.

Permit me to point out to you some of the dangers which threaten our rostrum, and which in many places have destroyed its existence and usefulness. First, I think one of the deadliest foes to the success of our rostrum has been a spirit of reckless denunciation. Young blood is warm. New converts are zealous, and those whose spiritual eyes have been open to see new, and larger truths than they have found in the past, not unfrequently forget the good there is in it.

We are very apt to overestimate ourselves. We also underestimate the mighty forces which have preceded us. The past is our mother and our friend. We stand on the summit of ages, and our eminence has cost the fruit and toil of centuries. The road to this summit is red with the blood of martyrs and patriots. Not a milestone on the journey hither from the long night of the past but is scarred by the records of unnumbered prophets of whom their age was unworthy, and whose silent dust is desecrated by the noisy tramp of the oncoming millions who neither think or dream of the sacred ashes under their feet. We cannot despise our mother for the deep furrows upon her face, nor the silver crown the long years have left as their legacy upon her brow. We should not recklessly denounce the past because our thought seems larger and more perfect. Moreover the past of which I have been speaking, is in my judgment only a day when compared with the yet mightier past, which now eludes the eye of both the scientist and historian. Beyond man as we see him to-day, hovering on the dim confines of brutedom, beyond the point where both history and tradition pale and fade away, there lies the eternal past blossoming in the fullness of God's unclouded morning. Still more: I believe that in this morning, the omnipotent one did not see his grandeur alone. The voice of wind and bird may have been a part of nature's orchestra, but I believe man, too, was there in the royal loveline s of his golden age, musical as the gods who strike their lyres in the blue heavens above us.

This tendency to denunciation is sometimes equally pronounced upon the facts which have developed the rostrum from whence they emanate. So long as astronomers depend upon the stars in the midnight sky; so long as the geologists look to the fossils of reptile, bird and beast; so long as the physiologist depends upon the perpetually recurring fact of our bodily organs, so long must a spiritual rostrum tenderly regard all the facts in man's spiritual experience both past and present, and by these facts build the tower which reaches from earth to heaven. Each fact must stand or fall for itself, and the world has a right to know what are facts, and to draw the line between fact and fiction. Out of this perhaps, now somewhat tangled mass, this rostrum should weave the gorgeous robes of man's immortal future.

Second, our rostrum is losing its power for want of coherency. Indeed, here is one of its great failures—failures which, if not soon repaired, will destroy its life and usefulness. In two of the Spiritualist papers may be seen a list of nearly two hundred speakers who occupy this rostrum, all but one of whom I think are now in the United States. We may be safe in saying these journals have not two-thirds of those who do or would occupy this rostrum were it made effective for public usefulness. Yet while this rostrum has existed for thirty years, there has been no effort to unite these forces to give it a definite aim.

We have no army. We are only an unnumbered and an almost unknown number of private pickets, each carrying on a warfare of his own and choosing his own weapons and mark to fire at. Some fire up toward the sky; some fire down to the ground, while others draw a direct line at the heads and hearts of the people; some use a bow and arrow, others an old flint-lock gun, which not unfrequently holds fire and then again scatters terribly, and there are still others who use breech loading guns, and every shot kills an enemy to man's spiritual progress. The marks at which we aim are equally diverse, and I have sometimes thought we present to the world quite as ludicrous a picture as did the Midianites after Gideon's lapping mediums had blown their horns and they turned upon each other.

We differ much upon all the great questions which have agitated the human mind in all ages. Some are trolling the muddy waters of atheism; others repose in serene calm on the breast of the infinite love. Not a few are at the door of the cold charnel house of materialism, where the horrid stench of decaying corpses sends forth its stifling breath as volcanoes spit smoke and cinders; yet with all our differences there is much of unity and the spirit of charity. We have had many conventions and successful camp meetings for Spiritualists. Let us hope the time will soon come when those who occupy this rostrum may meet to discuss all which pertains to its power, that we may become a coherent and systematic force, illuminating the world's sky with the light of spiritual truth, made powerful by the fires of inspiration.

Third, we are in danger of fossilization, when this rostrum halts in the great march of progress, other forces will take its place. So long as an equal or greater amount of spiritual food can be obtained in the pulpit, the people will not seek a rostrum which offers for its auditors little of personal comfort and none of the graces art and wealth have placed on the old altars to attract the eye and please the ear. Our success depends wholly upon our ability and zeal and the forces which inspire us. We have no costly edifices adorned with all the beauty art can command. No massive bells to chime their happy welcome to the world's busy feet. No cushioned pews inviting the weary worldling to calm repose. No great organs to pour forth their deep bass with the minstrelsy of many voices, making the air vocal with the songs of praise. We can only draw by the unaided fires of our genius and inspiration.

Moreover, in an age of rapid thought, rapid changes are demanded in the presentation of truth. The masses soon weary of looking at any given object. You must change the lights and shades, and if necessary, introduce new combinations of old colors. Truth is argus eyed and many sided; hence the view must be changed often to show its brightness. Let this rostrum become the chronic croaker of a single thought and persist in such thought alone, and it will drive those who surround it away, or into a mental dyspepsia as gloomy as the creed of Calvinism. Fulsome praise of this new era of spiritual power has already become chronic upon this rostrum. Truth does not need eulogies; all it asks is a vigorous presentation. Live thought is like lightning, it dazzles the eye and strikes the heart. This age calls for rapid mental action and profound thought.

I need not pursue my theme further this morning to show you the great demand which exists for a spiritual rostrum, and the many dangers which threaten its life and usefulness. There is, however, another side to my theme which I cannot overlook. This side is its dual opposite. Here may be found duties the Spiritualists owe to their rostrum and those whom they call to address them; duties which, I am sorry to say, rest lightly upon the great mass of Spiritualists. No people with equal wealth and power have done less to leave enduring monuments behind them. Our journey thus far has been like the traveler over the desert sands, where the breath of the wind follows his march and obliterates the tracks of his feet. *Where are our monuments?* The wandering Arab will point to some stately mosque busy hands have reared to commemorate the birth and death of his prophet. The older American left behind him the sacred mounds of his fathers who turned their devout eyes, with hearts full of thankfulness to catch the first bright beams of the morning sun. Even the Indian leaves in his path some pile of stone to mark the graves of his kindred, and blazes a tree that at least a generation may know his track or tell the spot where the smoke of his wigwam ascended. *Where are our monuments?* Who cast the college bells which call hither the willing feet of our children? Who has founded our great libraries and academies for the arts? Where are our colleges, our day schools and Sunday schools? Where are our halls made sacred to spiritual growth? Where the temples we have reared, and the great philanthropies we have founded and encouraged?

Let Spiritualists also remember their rostrum does not depend alone upon the speaker. The audience is the prompter upon which the successful rendering of the play depends. "You cannot grow grapes of thorns or figs of thistles." Nor can you obtain brilliant thought from an audience devoid of zeal or aspiration. Only now and then does some daring genius strike a heavenly lyre where there are no heaven-tuned ears to hear it.

Guard, then, I implore you, your rostrum as did the Greeks their tripod, and it shall become your oracle. It will be to you a prophet, singing the songs and repeating the prayers of ages yet to follow. It will be more than a prophet, it will be your best counsellor and your friend; its counsels will be calm and wise, and its friendship true Damon's love for Pythias. Pour, then, I implore you over this altar the oil of your heart's best sacrifice. Drop upon it your tears, and offer by it your prayers, that we may blend our prayers and our tears together, and have them here transformed in the magical light of a higher and purer inspiration.

THE GENUINE TEACHINGS OF JESUS.

THE SYNOPTICAL GOSPELS AND JOHN.—JESUS AND THE TALMUD—JESUS NOT THE FOUNDER OF A NEW RELIGION.—THE SACRIFICIAL SYSTEM ARROGATED BY PAUL, NOT JESUS.—JUSTICE TO JESUS DEMANDED.

BY WM. EMMETTE COLEMAN.

There is a wise saying we often hear expressed—*Ne Sutor ultra crepidam;* that is, "The shoemaker should not go beyond his last;" we are also told that, "Fools rush in where angels fear to tread." Keeping these pithy apophthegms in mind, I generally forbear from speaking or writing on subjects beyond my depth or upon which my information is insufficient to warrant its public discussion at my hands. Things that I know little about I leave alone, such being the part of wisdom. I am sorry to say that as much cannot be said of many of my critics. They write pomposily and dogmatically on subjects concerning which they are lamentably ignorant, and undertake to disprove my facts by statements demonstrative only of their own lack of accurate knowledge. They reprove me for what they ignorantly call my "errors," and "correct" (they say) my "errors" by heaping up blunder upon blunders of their own, indicative of the total absence of true scholarship. Incidental errors in my writings I am always glad to have pointed out, as it is the truth alone I am in search of; but when my truths and facts are stigmatized as "errors" by those wanting in true knowledge, by persons writing upon subjects concerning which they really know scarcely anything, justice requires that their ignorant presumptions be made manifest, so that truth may be promoted and error uprooted. The latest instance of this purported correction of my errors is contained in a card of S. D. Wilson in the JOURNAL of Dec 3rd, in which he attempts to point out various misstatements of mine concerning Jesus—every one of his statements thereon being erroneous.

In determining the true character of Jesus, his real words and deeds, great care has to be taken in separating the legendary and mythical from the actual and historical. Taking the New Testament as it stands as all alike reliable and true, a very false estimate is made of the man of Nazareth. The idealized Christ, the fictitious Savior, largely obscures the man Jesus. There are many things attributed to Jesus in the book, which he never said or did; and in judging who and what Jesus was, and what the gist of his teachings, all these have to be rigorously excluded. During the last fifty years the Bible has been scientifically analyzed, and its several parts rationally discriminated, by the best scholarship of the world, and as regards the principal facts in the life of Jesus, and in early Christianity, the "consensus of the competent" (the general consent of the "experts" in rational biblical criticism) has virtually decided as to what is certainly true, what is certainly false, and what is doubtful. For nine years past I have been a careful student of the scholarship of the world on all points bearing on the evolution of primitive Christianity, and it is amusing to have a person like Bro. Wilson (who no doubt means well enough and probably is a most worthy man), who is in the densest ignorance as regards the results of this scholarship, and probably knows nothing even of the existence of said scholarship—to have our brother "correct" my "errors" and ignorance in the matter of New Testament history, etc. Why, bless your soul good brother Wilson, I am familiar with every line of the four gospels, and the results of impartial rational criticism as to its falsity or truth. In speaking of the real—not the ideal—Jesus, I omit everything based on that part of the Testament demonstrated to be unreliable, and make little use of that known to be doubtful. There is much that is true and reliable in the Bible, and in speaking of matters of fact I always confine myself to these, as illustrated and interpreted by the facts of enlightened biblical science. Biblical science is as much a true science as any other department of knowledge, and no one can form a just estimate of the contents of the book without an acquaintance with the results of its scientific examination. The best popular presentation of the subject, I think, is Oort and Hooykaas's 'Bible for learners," 3 volumes; Boston: Roberts Brothers. This is the best book on the Bible ever published for the general reader, and gives one a clearer knowledge of the Bible in all its parts than any other one book. All the so-called "errors" of mine referred to by Mr Wilson are in strict accordance with scientific biblical exegesis, and are held as demonstrated facts by the ablest biblicists of the world.

One of the demonstrated facts in New Testament literature is that the gospel of John (so called) is wholly unreliable—is a fiction throughout, a romance written probably over a hundred years after the death of Christ, somewhere between A. D. 150 and A. D. 180, and falsely attributed to the apostle John to give it currency with the masses, which it soon obtained. Its history is almost wholly false, and the speeches of Jesus pure fabrications of the writer, both history and speeches being written to embody the author's ideal of what Jesus ought to have said and done, according to his conception of him as the Divine Logos, the incarnate Word. Except perhaps the story of the woman taken in adultery which is an interpolation written by another hand than the pseudo John, and may voice an authentic incident in Jesus's life—except this, no reliance can be placed on anything in the Gospel of John. Jesus never talked in the manner "John" makes him speak all through his gospel. In the first three gospels—the synoptics—we have many authentic teachings of Jesus, and it is a psychological impossibility for a man speaking as Jesus does in the Synoptics to have spoken at the same time the balderdash in John. In the Synoptics Jesus uses parables constantly; in John not a single parable is found; in the first, Jesus casts out devils frequently; in the latter, such a thing is never alluded to. In the first Jesus inculcates in plain, homely language an exalted moral system; in John moral teachings are conspicuous by their absence, his discourses being almost wholly devoted to self glorification of a most offensive character, his few allusions to moral duties being of a far lower type than those in the Synoptics. There is no metaphysics or speculative philosophy in the Synoptics; in John the whole book is a metaphysical disquisition on the Logos or Word, the office and nature of Christ, the Son of God. In the Synoptics Jesus never uses the term "Son of God" in speaking of himself, but always the "Son of Man;" in John he speaks incessantly of himself as the Son of God. In the Synoptics Jesus labored mostly in Galilee and never came to Judea till just before his crucifixion; in John, the greater part of Jesus's labors are in Judea, with occasional intermissions in Galilee. In the Synoptics Jesus's ministry was confined to one year; in John, it is certainly two and probably three years. These and many other differences which might be pointed out show that one or the other of the two must be false; it is impossible for both to be true. The Synoptics are, in fact, based on true history, though much in them is false, but John is a series of lies, written for a fixed dogmatic purpose. To quote from John as truth only shows the ignorance of the quoter. To prove that I was ignorant of Jesus's teachings, and misrepresented him, Mr. Wilson quotes at length passages put in Jesus's mouth in John, not a line of which was ever spoken by Jesus and containing ideas of which probably Jesus never heard in his life—ideas borrowed from pagan philosophy and attached to Christianity in the second century.

Mr Wilson denies my statement that Jesus did not propose to be the founder of a new religion, his teachings being based on the Judaism of the day, and says that Jesus preached over Palestine a new religion, securing many followers. What did Jesus preach? Not a new religion, but the speedy advent of the coming Messiah, who would establish his kingdom on earth in that generation, and as a preparative for this Messianic kingdom he urged repentance and the practice of moral virtue. John the Baptist taught the same, and Jesus took up John's work, though in a different spirit, after John was imprisoned. Neither John nor Jesus taught a new religion, their theology being all contained in the current Judaism. Jesus selected certain portions and emphasized them more than others, but there was nothing absolutely new in any of his teachings, except perhaps in some of his more extravagant and hyperbolical injunctions. Jesus went over Galilee as a prophet of Judaism like Elijah, etc., not as the founder of a new religion and after he proclaimed himself the Messiah, it was as such he had followers, not as a teacher of a new religion. A purified Judaism was what he sought to establish in anticipation of the speedy setting up of the Messiah's kingdom at Jerusalem.

Mr Wilson denies that Jesus derived any of his teachings from the Talmudic writings, and even rashly asserts that he never read those writings, so far as any evidence of that fact is concerned. Mr. Wilson here simply talks nonsense. He writes on a subject of which he is in complete ignorance. He evidently knows nothing of the Talmud—it is doubtful if he even knows what the Talmud is or ever saw a sentence from it. And yet he presumes to speak dogmatically on the connection of Jesus with the Talmud. What does he know about whether Jesus ever read the Talmud or not? Has he examined the evidence? In fact, he does not know that there is any evidence, denying as he does, the existence of such evidence. To him I would say as Prof. Denton said to Mr. O. A. Phelps, the materialist who denied at Bismark, Kansas, the existence of spiritual phenomena witnessed by Mr. Denton: "Your ignorance is not the gauge of my knowledge." Because you are ignorant you must not imagine everybody else is also ignorant, brother Wilson. To him I commend the following extracts from a lecture by Rev. John W. Chadwick, the author of an excellent work on "The Man Jesus" just published: "The Jewish Talmud ....is the laboratory in which we see that process going on of mixture, alteration, combination which resulted in the New Testament teachings and in the earliest triumphs of the Christian faith ...of all the rabbis, Hillel was perhaps, the greatest teacher. He was president of the great synagogue at Jerusalem, and did not die till Jesus was already ten years of age. The Sermon on the Mount might all, with but very slight exceptions, have fallen from his lips. The Golden Rule, so often spoken of as original with Christianity, was one of his maxims....Schools flourished throughout the length and breadth of the land. Education had been made compulsory. [At that time public schools meddled with hardly anything else but religion.].... Jesus, then, must have been instructed in the learning of the rabbis'. The great name of Hillel must have been familiar to him; his wise and tender sayings must have been daily sounded in his ears. We never get so near to Jesus as in the discourses in Matthew, and these discourses are remarkably similar to the rabbinic teachings of the time, as we discover them in the Talmud; the ideas are the same, the words are the same. ("Natural Origin of Christianity," pp. 24th, 27th, 29th, 29th and 30th). See also Deutsch's essays on the Talmud in his "Literary Remains;" Lightfoot's "Horæ Talmudicæ," passim; Hennell's 'Origin of Christianity," chapter xvii, etc. I would advise Mr. Wilson to drop writing about the Talmud till he learns a little more about it than he now does.

Mr. Wilson says Jesus's teachings were not based on current Judaism, else he would not have told Nicodemus he must be born again, etc. This is another sample of our brother's ignorance. The doctrine of being born again was well know in rabbinical Judaism at that time, and John only puts in Jesus's mouth an expression in current use with the Jews of his time, and John's gospel says as much; for when Nicodemus said he did not understand Jesus, then Jesus answered him, "Art thou the teacher of Israel, and understandest not these things?" (Revised version)—that is, "are you a rabbi and yet do not understand one of your own common precepts?" Besides this interview of Nicodemus with Jesus is no doubt imaginary, being found only in John's romance. Nicodemus is entirely unknown to the other gospels, and John makes him a companion of Joseph of Arimathea in burying Jesus, whereas Joseph alone is named by the others. The Talmud frequently mentions a Nicodemus [Nqdimus] accounted one of the three richest men among the Jews when Titus besieged Jerusalem, and this is supposed to have been the man mentioned in John's gospel. (Taanith, fol. 20:1; Sanhedrin, fol. 43:1)

Mr. Wilson quotes from John's gospel to show that Jesus claimed to be equal with God and taught his own pre-existence. The whole of what he quotes is fiction; Jesus never uttered a word of it. Jesus denied being God, and never hinted such a thing as his absolute divinity, according to the Synoptics, and in John he is inferior and subordinate to the Father, deriving all his power from the Father. Not a word can be found in the Synoptics about Jesus's pre-existence and no authentic record exists of his ever broaching such an untenable claim. Even if he had so asserted, it would have been simply a foolish fancy devoid of substantial truth. Pre-existence before conception as an individuality is one of the most absurd vagaries of unbalanced intellects, and if a million Jesuses had taught it it would be none the less absurd. But there is not the least probability that Jesus ever had such an idea.

Mr. Wilson says: "Jesus said that he came to bring life and immortality to light through the gospel." Jesus never said anything of the kind. No such passage can be found in Jesus's teachings. It is found in II Timothy 1:10, as the idea of the writer of the Epistle. This epistle is a spurious production, written about A. D. 115 or 120, in Paul's name, fifty years after Paul's death; and it does not contain Jesus's words but the ideas of the unknown writer.

Mr. Wilson also tells us Jesus taught his Jewish brethren that the blood of bulls and goats could never take away sins." Another blunder of our brother's. Nothing of the kind appears anywhere in Jesus's teachings. This passage is found in Hebrews, x:4, an anonymous epistle by an unknown author, containing not the words of Jesus, but the speculations of its writer. There is not a word in Jesus's teachings against the sacrificial system of the Jews in vogue during his life time. He went to Jerusalem to attend the passover feast, and ate the passover supper with his disciples like all other pious Jews. The temple in Jerusalem was the great seat of sacrifice, where animals were constantly slaughtered for the remission of sins. Jesus had the same superstitious reverence for this holy slaughter-house as had his countrymen generally. He called it the house of God, and so highly did he esteem it that he got enraged at its desecration by the money changers and the traffickers and drove them all out of its sacred court. He said nothing, though against the system of sacrificing animals in its holy precincts, the principal service to which it was devoted. Jesus's zealous devotion to the temple purification proves his endorsement of the temple service, the sacrificial system. Again Jesus in the oldest and most reliable gospel, Matthew, says he came not to destroy the law and the prophets, for till heaven and earth pass away, not one jot or not one tittle of the law should pass away till all be accomplished. Moreover, he told his disciples to do and observe whatever the Scribes and Pharisees bade them, because they sit on Moses's seat, that is, yield implicit obedience to the Mosaic law, of which law sacrifices were the fundamental base. After the death of Jesus the twelve apostles were strict observers of the law, and required all believers in Jesus to conform to its requirements, including circumcision. Paul, however, struck out in a new field; he repudiated the whole law, and declared Christians were absolved from its requirements. Paul, so far as known, never saw Jesus in the flesh and refused to learn anything of the original apostles, but framed his own independent gospel. He was strongly opposed by the twelve apostles headed by James, the brother of Jesus, the head of the Jewish Christian Church at Jerusalem, whom tradition tells us was one of the strictest observers of the Mosaic law. If Jesus taught the abrogation of the Mosaic law, how was it that his immediate disciples and followers required its observance in the name of Jesus, and refused to admit Gentile converts unless they became strict Jews in all respects? From this it is certain that Peter, James, John, and the twelve had never heard Jesus say aught against the sacrificial system of Judea, circumcision, etc. It is to Paul, not Jesus, we owe the abrogation of the law; and in this respect Paul was far superior to his master Jesus. It was to Paul's influence that the writer of Hebrews opposed sacrificing "bulls and goats." Jesus had nothing to do with it.

Mr. Wilson says that those who see the most faults in Jesus and his teachings generally know the least in regard to him. There is some truth in this, for many ignorant infidels are continually abusing Jesus for that of which he is innocent. The stream of low, vulgar abuse leveled at Jesus, the apostles, and the Bible by a certain school of uncultured, bigoted, and (worse than all) dishonest infidels and Spiritualists, whose blackguardism and lying diatribes disgust sensible, truth loving freethinkers, is as repugnant to me as to Mr. Wilson. I have lately had occasion to strongly defend Jesus in Liberal journals from some of those virulent lying attacks on his private and public character, and I shall always do so when occasion demands it. I am as strongly opposed to injustice to Jesus as Mr. Wilson, and I never indulge in statements concerning him but what are borne out by the established facts in the case. Jesus had defects and imperfections like all other men, and it is but simple justice to him and all other men that these defects should be impartially pointed out, so that mankind may know the truth and be free—free from the thraldom of ancient superstitions, free from the absurd idea that Jesus was a perfect man, or any more Divine than any other man. He was a simple Jewish enthusiast and religious reformer, foolishly supposing himself the Messiah, thereby coming to an untimely death.

Presidio of San Francisco, Cal.

Materialism Confounded.

To the Editor of the Religio-Philosophical Journal:

Spiritualism has but one important adversary. Materialism is its only consistent opponent. The great battle of the century is between these two. All the force of theology is froth, except the materialism which it endorses and carries into the conflict. Its affirmations of diabolism, divine wrath, biblical authority, eternal woe and other dogmas have little weight in the balance against our facts and the stern logic of nature. But when its votaries drop these mythological assumptions and come at us with the texts of science and the authority of modern school men, in which matter is deified and eternal silence broods over the hopes of post mortem life, affirming the "life that now is," and denying all other which is not subject to its laws and discoveries, they, too, become somewhat formidable. But it is only in the proportion that they become Materialists that they are strong against us. Accordingly they have for the past thirty four years courted materialism as their only armor against our facts. Affirming immortality, they rest all on faith and the authority of the contradictory revelations of past ages; and to escape the application of their faith to present revelation, they assume that the ancient record was miraculously given, and all the experiences that confirm them were especial manifestations of divine power and interposition, limited to a particular people and age, and that since then the books are closed and sealed, and we are required to "believe or be damned." With this ancient oasis of Spiritualism in the desert of Materialism they try to soothe the mourner and brace against doubt in the face of modern science and a rapidly growing skepticism. I am aware that they are now in a transition and already are grasping at the spiritual "straws" to save them from drowning in the ocean of scientific Materialism. But all the available weapons they have against the facts and broad philosophy of Spiritualism, they must borrow from materialism.

While we view the recent discussions in the English Church Congress as a hopeful sign of the times, and index of the power of Spiritualism in the world, we need not credit much to the liberal intentions of the clergy. They hate us and our philosophy, because they know it subverts their creeds, and must destroy their pet theories and expose their idolatry. But they want to avail themselves of the use of our facts as the only means with which to meet the scientific objections to their faith in immortality. If they are driven to the wall on this one point, all the rest of their theology falls at once; for what would be the value of vicarious atonement, a personal devil, heaven and hell, the final judgment, etc., if "death ends all?" But our facts are free, and we may rejoice that the church is beginning to feel that they are worthy of ecclesiastical recognition. Joseph Cook, with high claims for scientific scholarship, finds nothing in nature to demonstrate a future life. His theology is found wanting at the point of greatest need. But in Spiritualism he finds the evidence which nature and theology fail to give. As a weapon against dogmatic Materialism he gladly accepts the facts of Spiritualism, but the ungrateful bigot, to save himself from sectarian scorn and ridicule, "turns and rends" the mediums who have "cast their pearls before him."

Spiritualism is the only remedy against Materialism in all its forms; and mediumship is the only means through which it can be demonstrated and a living revelation maintained. While there is much to criticise and outgrow, our aim should be to make the best use of these passive agents, and not to abuse them because they are human and therefore weak and liable to err. By proper efforts to educate and balance and protect them, they may improve like the rest of us. But vulgar abuse is not likely to educate or elevate. These scattered thoughts come in as varied incidents present themselves. Now for the application of Spiritualism to the needs of honest doubters, and as an antidote to crude Materialism. Sunday evening, Dec. 18th, at the close of my regular service in Jarvis Hall, Binghamton, N.Y., a Mr. Bennett was invited to report his experience with Joseph Caffray, then stopping at the Lewis House in Binghamton. He responded saying at the outset that he was a Materialist. He had just come from the séance room where he had an interesting experience. He had written two or three names of deceased friends upon a slip of paper and put them in his vest pocket. He was sure the medium did not touch or see them. They sat in full light for an hour, the clean slate in full view all the while. At length he heard the sound of writing on the inside of the slate—it was a book slate and closed. On opening the slate he found two or three messages written in different styles of penmanship with the names he had in his pocket appended thereto, one of which he said closely resembled the writing of his friend from whom it purported to come. He said: "It don't prove anything, but I know Mr. Caffray did not write it." We inquired who were present.

"No one, but Mr. Caffray and myself," was his reply.

We asked, "Did you write the message?"

No answer.

"If you did not write it, and you know Mr. Caffray did not, who do you think did write it?"

No answer.

"Do you know of anything outside the human mind that can read, write, spell and give an intelligent message in plain English?"

"No."

"Do you know the medium did not have any means of getting the names you wrote?"

He was very sure there was no way possible but said, 'Even if he knew the names in my pocket, how did they get on that slate?"

We replied: "That is a conundrum for Materialism to answer."

Although he claimed it proved nothing, I think he was satisfied it did prove *something*, though he may have been in doubt as to what it did prove, and he will probably conclude when he has fully digested it that it proved too much for the assumptions of Materialism. It was interesting to observe the audience during this interview. Mr Bennett is quite well known in Binghamton as a Materialist, and it was manifest that his theories had received a severe shock. Every face beamed with interest and amusement. There was a quizzical smile that shone from nearly every face. And there seemed to be a prevailing impression that Materialism was confounded!

May the good work of the JOURNAL go on, encouraging and sustaining honest mediumship and true lives, until the last shadow of Materialism shall vanish and dogmatic theology be transformed into a progressive scientific Spiritualism. LYMAN C. HOWE.

The Eyesight of Readers.

A writer in *The Literary Journal* calls attention to the danger which readers run of injuring their eyesight by the use of a bad light. He remarks that engravers, watchmakers, and all others who use the eyes constantly in their work, take extra care to preserve them by getting the best possible light by day, and using the best artificial light at night. The great army of readers are careless, and have, sooner or later, to pay the penalty of their carelessness by giving up night work entirely, and sometimes reading, except at short intervals and under the best conditions. All departures from common type, making the matter more difficult for the eyes to take in, increase the danger. The magnitude of the physical labor of reading is not appreciated. A book of five hundred pages, forty lines to the page and fifty letters to the line, contains a million letters, all of which the eye has to take in, identify, and combine each with its neighbor. Yet many readers will go through such a book in a day. The task is one he would shrink from, if he should stop to measure it beforehand. The best positions and the best lights, clear type, plain inks, with the best paper of yellowish tints, and abundant space between the lines, afford the best safeguards against harm.—*Popular Science Monthly.*

THE DEAD LETTER OFFICE:—The Saturday *Review* says that "among the curiosities of literature opened in the Dead Letter Office a medical certificate is among the treasures of the department, worded as follows: 'This is to certify that I attended Mrs. ——— in her last illness, and that she died in consequence thereof.' An envelope containing a pair of spectacles was sent, apparently by a servant girl in London, to 'My dear Father in Yorkshire, in the white house with green palings.' There is a letter by a mad person, summoning a friend to appear on a certain day for judgment in the next world, whence the letter is dated. A woman writes to say that the foot-and-mouth disease is caused by the prevalent practice of burying people alive, and signs herself by her 'professional name' of 'Anna the Prophetess,' and by her 'general name' of 'Miss R———.' The attention of the department is particularly called by the Prophetess to this baleful custom. She ejaculates, with as much truth as fervor, 'What an *awe'full* position to be placed in!' A man in Cheshire writes a letter to the Coroner and Jury who are going to hold an inquest on him after he has committed suicide. It is full of bitter complaints against his friends. Either, however, his courage failed him, or he came to take a more cheerful view of life; for he did not commit suicide after all; and thus the letter reached the Returned Letter Office, and not the Cheshire Coroner."

He conquers grief who can take a firm resolution.—*Goethe.*

The great art of life is to play for much and stake little.—*Johnson.*

Think with terror on the slow, the quiet power of time.—*Schiller.*

The pursuit even of the best things ought to be calm and tranquil.—*Cicero.*

Love has power to give in a moment what toil can scarcely reach in an age.—*Goethe.*

To be good and disagreeable is high treason against the royalty of virtue.—*Hannah More.*

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Woman and the Household.

BY HESTER M. POOLE.
[Matuchen, New Jersey.]

THE NEW.

[Written for the twelfth annual meeting of the American Woman Suffrage Association. Air, "Red, White and Blue."]

We have looked on the Old in its glory,
We have seen it grow rusty and gray;
We have watched the proud stars of its chaplet
Grow pale in the light of to day.
O comrades, look backward no longer!
The false must yield to the true:
The fruit that has ripened and fallen
Gives place to the bloom of the New!

Thank God for the joy of the New!
Be strong in the strength of the New!
The Old lies in darkness enshrouded,
But God's glory lights up the New!

The wine-press of truth must be trodden:
Our souls for the conflict are strong;
The needs of the future are many,
And evil hath triumphed too long.
For our corn banners victory waileth;
The crown of success shines in view;
But trust not the staff that has broken—
Oh, lean on the strength of the New!

Thank God, etc.

Hark! down through the on-rushing ages,
Peal out the wild notes of To-be!
Press on! Break the chains of oppression!
Fill earth with the shouts of the free!
Cling not to traditions that vanished
When the winds of reality blew,
Nor store in the old moldy bottles
The glorious wine of the New!

Thank God, etc.

Webster City, Iowa. [*Rosalia Lunt Sutton.*

The above stirring song from the *Woman's Journal* has a general application wherever the New is building a better structure upon the ruins of the Old, its rythm may harmonize with and cheer the toil of the laborer.

The love of home is an affection rooted deep down in the heart of humanity. The first departure from nomadic and savage habits is found in the rude hut, the fixed habitation, the isolated family. From that primitive life, up to the elegance and refinement, the pomp and parade of the wealthy class of the present day, what a vast gulf! Yet it has been made by and through the love of home.

Much of the learning and conventionality of our people is false and entirely demoralizing; it is almost as much to be deplored as the barbaric life. False views of life and labor; false needs and wants; improper habits, a love of external and superficial glitter, the mistaking of the shadow for the substance, the apotheosis of the senses instead of the spirit, the generally increasing worship of riches and determination to have them at any cost, the exhaustion of physical and mental stamina by luxurious indulgence; the growing disinclination to strenuous, energetic labor—these are some of the ill effects of a meretricious and superficial civilization.

Yet in it all, down beneath the rubbish, is the fixed love of a home. Ingersoll truly says: "The marriage of the one man to the one woman, is the citadel and fortress of civilization. Take from the world the family, the fireside, the children born of wedded love, and there is nothing left. From the bottom of my heart I hate and execrate all theories of life of which the pure and sacred home is not the corner stone. The home where virtue dwells with love, is like a lily with a heart of fire—the fairest flower in all the world."

MANY WOMEN DEPRIVED OF HOME.

In the State of Massachusetts alone there are 40 000 more women than men; in all the older states and countries a like condition exists. Hideous war is much to blame for this—the allurements of a new country, the accidents and enterprises of outdoor life all tend to swell the disproportion between the sexes. How, then, shall this vast and altogether too helpless army of women support life?

It seems from experience in the past that they must fight their way, at great odds, to every position which they can fill. "It is genteel" (what a miserable word!) to look up gracefully, winningly and helplessly, and cling to some stalwart man, a brother or an uncle, and wait—to get married! This we will not consider for a moment. What, trade upon a relation the most sacred and momentous of all—wait to be respectably sold to the highest bidder? A thousand times no! Leave "genteility"—not refinement—to the winds, and fit yourself for some self-supporting career. Then if love, pure love, comes to offer a home won by manly toil and industry; if temperaments, if the temple of the spirit unfolds its holy of holies to the new affection, then be ready to help build your home. For the true home must be built, not bought. The shell may be purchased, but that is all. The young wife, if she be intelligent and soul-cultured, shall adorn it with her own taste, so that it will be an expression of her individuality. Her love of the beautiful will find something with which to decorate the poorest habitation, and if love and peace and thrift and good principles and spiritual aspirations dwell therein, it shall be a nursery of those virtues which make a nation strong. But for those who do not or cannot marry for affection—and far better the loneliest single life than a loveless marriage—there are needed homes as well as avocations.

HOMELESS WOMEN.

A pitifully large class of working woman drift into cities, untrained, and await any chance for a livelihood. They are compelled to board or lodge in tenement houses, occupy small, ill-ventilated rooms, and live miserably. And all over this rich, fertile country, farmers' wives are dying from overwork, because these working girls will not do housework. They had rather starve in squalor and filth in a city, than have wholesome country air, good food and work less monotonous and wearing than that of the factory or the shop. Often they do not know what to do, or where to go to make a change; often they are unskilled in housework, and are afraid of tyranny and drudgery. The kitchen maid has no regular hours for services and is subject to the querulous exactions of a woman who is herself overworked and sad. How different the ideal home of the future! There, labor is lessened by simplicity of life, by labor-saving machinery and co-operation. The house mother is progressive and intuitive, and one of the very few homeless women who are made so by some exigency of life, is a member of the family, sharing its privileges and enjoyments as well as its labors.

In Mrs. A. D. T. Whitney's book, "The Other Girls," is a delightful picture of family life, in which two serving girls determine to abandon their monotonous avocation and strike out as domestics. The foremost of these, Bel. Bree, says in her quaintest way, "I know that whatever so many of these girls want, most of all, is *home*. Girls want to work under cover, and especially they want to *belong* somewhere. They can't fling themselves about, separate, anywhere, without a great many getting spoiled or lost. They want some signs of care over them, and I believe there are places where they could have it. . . . What I think is, that wherever there's a family—a father and mother and little children—there's work to do and a home to do it in, and we girls who haven't homes—could be happier and safer if we went right in where things were wanted and did them."

And the brave girl and her friend found just such a home and home-mistress as she deserved. Mrs. Asenath Scherman, with three little children, after the uncertainty and irritation of rude, untrained and imperious foreign help, was thoroughly happy to get such young women for cook and housemaid. There was mutual regard, consideration and trust. They became valued members of the family, respected and cared for as though they were her own. And here is a picture of the cosy kitchen: "There was a little old rocking chair, railed round till it was almost basket, with just a break in the front palings to sit into. It had a soft down cushion, with a damask patterned patch of wild and devarticating device. Mrs. Scherman, seeing that there remained only the four stiff chairs for Kate, and pleased with the cosy expression they were causing to pervade their precincts, suggested their making space for a short, broad lounge that she would spare to them from an upper room which was hardly ever used. It was covered with a large, gray travelling shawl folded over it. "Let it be," said Asenath. "I don't think you'll set the soup kettle or the roasting-pan down on it; and you can always shake it out fresh and make it comfortable. A five minutes' level rest is nice between times, I wonder I never thought of it before."

How would Bell or Kate have ever got a "five minutes' level rest" over their sewing machine driving and stitching? Bell had well said that girls and women need to work under cover; in a home where they can "rest by snatches." A mere roof is not a cover; there may be driving afield in a great warehouse, as well as out upon a plantation.

OTHER AVOCATIONS.

Of the new avocations open to women, one of the most attractive is silk culture, an industry which is reviving in the East and beginning in the West. The rearing of cocoons is an employment well suited to woman, allowing her to do the work in her own country home. The silk manufacture of this country averages $30,000 000 yearly. The New York *Tribune* in announcing a Woman's Silk Culture Association in the United States, says:

The aim of the association is, as they state, to enable the thousands of needy women and children in our land to raise this raw material. For this purpose they have established schools, they sell trees, eggs, books of instruction, and act as middlemen to buy cocoons from small producers and forward them in gross to the mills at Paterson and Boston; all this without any pecuniary profit to themselves. Silk culture has been carried on more extensively in the United States than was generally known, but, oddly enough, both eggs and cocoons have gone to Marseilles to find a market at the very time our own silk manufacturers were importing silk from France. This was principally owing to the want of any machinery for reeling silk in this country. The mill owners wanted the reeled silk, not the cocoons. Appeals have been made in vain to the Government to establish a filature. But this Woman's Association propose now to start one in Philadelphia. The great difficulty in the way of this industry will be removed. They request silk culturists to send tabulated statements of their whole product in eggs, cocoons, both pierced and whole, to the office of the association, 1 828 Chestnut st., in order that a definite idea may be obtained of the extent of the business, before the exhibition.

There is no sudden enormous profit to be made in silk culture, and nothing in it to tempt men of capital to take it up. It would not pay them if they did. Men to tend the worms cannot be hired here for 10 cents per day, as in China. But it will pay women, youths and the otherwise unemployed members of a farmer's family to engage in it, and out of the vast aggregation of their individual labors it will, as it has done in France, prove a magnificent addition to our national wealth.

Magazines for January not before Mentioned.

St. Nicholas. (The Century Co., New York.) Contents: Frontispiece—Max and the Wonder-flower; Tommy's Resolve; "When I Work in the House;" Sir William Napier and Little Joan; The Poor Count's Christmas; About Otters; The Porter's Iron Collar; The Clown's Baby; The Hoosier School-boy; A Future Doge; The Man with the Pea; Dr. Holland's Books; How to make Puppets and Puppet-shows; Bones and Bow-wows; Susie Secondmey and the Dog; Love-in a Noah's Ark; The Land of Nod; The Cow that Considered; A Mean Little Boy; Recollections of a Drummer-boy; Second Thoughts are Always Best; Donald and Dorothy; Hiawatha; A Dream of Little Women; "Happy New-Year, Baby!" Jack in-the-Pulpit; For very Little Folk; The Letter-box; The Riddle-box.

This number has eighty pages and more than sixty illustrations. Its frontispiece is a beautiful picture by Robert Blum, illustrating a fairy story of the Rhineland. There is the conclusion of "The Poor Count's Christmas," Mr. Frank R. Stockton's story, begun in the December number, and a curious tale of modern Greek Folk-lore, told by Hon. Jeremiah Curtin, and illustrated with spirited pictures by Alfred Brennan. Celia Thaxter contributes a fine poem on the great Sir William Napier's chivalrous conduct toward a peasant child, and Margaret Vandegrift some capital verses on an adventure of "The Clown's Baby" in a mining town of the far West. These poems have very striking pictures drawn by Jessie McDermott and H. B. Birch.

The Herald of Health. (M. L. Holbrook, M. D., New York.) Contents: How our Busy Young Men Drop to pieces; Sewers and Sewer Gases; Some Hints on Education and Mental Health; Beef Tea not Wholesome Food; Our Dessert Table; Editorial Department; Studies in Hygiene for Women; Current Literature.

The Western Magazine. (Western Magazine Co., Chicago.) Contents: The Country of the Five Tribes; The Misadventures of a Bridegroom; Money; To a Child; Michael Angelo's Regret; Fencing Lessons; Rose Geranium Leaves; Two Types of Women; "Thy Will Be Done;" In a Grave Yard; The Club; Calendar of Events; Editorial; Fashion Department.

The Southern Medical Record. R. C. Word, M. D., Atlanta, Ga.) Contents: Clinical Lecture; Viburnum Prunifolium; Cancrum Oris; The Value of Hydrocyanate of Iron in the Treatment of Neuralgia; Some Uses of Chloral Hydrate; Transmission of Tuberculosis by Vaccination; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulæ; Editorials and Miscellaneous.

Nature. (McMillan & Co., New York.) A weekly illustrated journal of Science, containing much interesting matter.

The Seasons. (The United States News Co., New York.) An illustrated monthly magazine containing the Paris Fashions, Designs in Needlework, Embroidery, etc.

Andrews' American Queen. (The Queen Publishing Co. New York.) Devoted to Art, Music, Literature and Society.

Andrews' Bazar. (Queen Publishing Co.' New York.) An illustrated monthly devoted to Fashion, Literature, and Society Matters.

Psychische Studien. (Oswald Mutze, Leipzig, Germany.) A monthly devoted to the exposition of the Spiritual Philosophy.

Our Little Ones and The Nursery. (The Russell Publishing Co., Boston, Mass.) An illustrated monthly for the youngest readers. This number is very attractive and cannot fail to please.

Hard Lumps in Breast.

Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir—I wrote you some time ago that I thought I had a cancer. There was a large lump in my breast as large as a walnut, and had been there *four months*. I commenced taking your "Golden Medical Discovery," "Favorite Prescription" and "Pellets" in June, and the lump is gone. Yours gratefully,
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Theology in the Public Schools.

Bishop Coxe in an article on the above subject in the *North American Review*, vehemently deprecates the introduction of theology into the public schools, but urges the maintainance of the Bible therein. He thinks each religionist should teach his own children such tenets as he believes, but all children should be educated in the knowledge of the Bible "apart from dogma, as the surest foundation, not only of a good moral character, but also of a familiar acquaintance with the English language. The Bible, as a classic and as the base of all our social and moral ideas, and not in any sense as the text-book of a formal creed, is thus honored and accepted among us. Nobody who claims an English education can be ignorant of this book; it is the corner stone of our language and literature; and as I have said, the question is not about bringing it as a novel and untried experiment, but about thrusting it out in disgrace after centuries of happy experience of its importance."

There is an amazing insolence in the presumption of this paragraph. It is far from admitted that the Bible is the "corner stone" of our language, or that literature has been greatly benefited thereby. There are sublime passages in the Bible; there are truths beautifully expressed, but where in all its pages does it present any truth not well known before to mankind? These Bible maniacs talk as if truth was locked up in the lids of the book, and if it was thrown aside, truth would perish from the souls of men. Let us go back of the mere words of those who so earnestly demand the reading of the Bible in the schools, and we shall find that it is not, for the benefit of their own children, but of somebodys else. This whole scheme is exposed by Bishop Coxe, inadvertently in the quoted passage, where he says that he does not want dogmas or creeds taught. Why? Because that would not serve the purpose. The Protestant church is not a unit like the Catholic. If it was, and held to a firm and compact system of faith, it would as strenuously urge that it be taught in the public schools as it now does that the Bible shall be. In New England when there was but one ruling church, the shorter catechism was methodically thrust into the mind of every child, with all the blighting influence of its narrow and grotesque conception of man, nature and God. But now, teaching Presbyterian dogmas means teaching Methodist dogmas, and Baptist and Unitarian—of the Universalist, Episcopalian, and all other ites and isms, and so the dog in the manger policy is, "If mine cannot be taught, none shall be." To the Bible there can be no such objection; it is a sacred book and their true guide. If this be sufficiently instilled into the mind of the child, the dogma will come as a later, but dependent growth.

Now it may be asked, if each sect is advised to take the dogmatic training of its children into its own hands, or if this is relegated to the parents, why not allow each to give of that time so much of Bible reading as is deemed useful and necessary? The answer is furnished in the quoted transparent paragraph. The Bible is placed in the schools for the benefit, not of the children of church members, but for the children of unbelievers and infidels who do not wish their children to have the foundation of belief in dogmas laid by reading the Bible. On those it must be forced, willing or unwilling, because it furnishes the opportunity to lay the foundation of Churchianity.

The bigotry and intense hatred of Bishop Coxe appears in the following paragraph:

"Against the infidel, no need of more words. Until he has his way and pulls down the whole fabric of our civilization, he must be content to let others protect his life and property, and even his right, within decent limits, to utter and publish his communistic absurdities, and his fanatical hatred of all Christian society. To the disciple of Pius the Ninth we oppose a like consideration, based upon the free civilization of American Christianity. The law secures us in the right and duty of teaching the children of the republic the fundamental morality of the Bible, as a rule of conduct."

Here the tiger shows his fangs. He could tear and rend with the thumb-screw and rack, if he had the power. The "infidel" has no rights the churchman is bound to respect. The Christian Bishop descends to misrepresentation of the most false and vindictive character. The infidel would "pull down the whole fabric of our civilization!" Are not infidels interested in good government? Have they not the same share in maintaining the government as church members? Finally, was not the free broad government of the United States designed and framed by infidels like Benj. Franklin, Thomas Jefferson and the church terror, Thomas Paine? Were it not for infidels, neither Bishop Coxe nor any other Bishop would have the freedom to abuse the freedom he enjoys. Again this Bishop implies that all infidels are communists and indecent. They are held in check by the Bible in the schools. It is the corner stone of our civilization and government.

The English language is certainly not based on the Bible, nor is the best portion of its literature copied after it. So far as communism or decency is concerned, the Bible teaches communism in the most absolute sense. It was a community, in which all things were held in common, from which Annanias and Sapphiara withheld a part of their goods and were killed instantly. Christ taught the most absolute communism, when he extolled the poor and their poverty and told the rich to sell all they had and give to the poor, saying that the rich could not enter heaven. It was the lilies which toiled not that were blessed beyond Solomon and all his glory. Decency! There are passages in the Bible which ought to close the mouths of all who talk about decency. If it is to be read at all, let it be read continuously. If that plan were made compulsory, there would soon be an end of this agitation. Place the decency along side of the morality as taught by example. Is there a single character in the Old Testament any one would desire their children to imitate? Would they desire them to imitate Solomon, with his harem of a thousand wives and mistresses? In Utah we have a whole nation of Solomons, and it is the question of the day, what shall be done with them. Would they have them imitate David and betray an honest man because they loved his wife? There are several Davids in every penitentiary of this country serving out sentences for some form of this kind of depravity. Would they have them imitate Jacob and gain wealth by fraud? That is not so reprehensible at present, but is anything but noble. Where is there a character in the Old Bible we would desire our children to accept as a model? Where in the New? There are few chapters which can be read in public without omissions of parts which cause the blush to mantle the cheeks of modesty. There are chapters so gross that there is nothing in the world to compare with them; chapters which Bishop Coxe could not be induced, even by the fear of death to read from his pulpit. The Hebrews of the time of such writings had a different standard of taste from the present. What is now shockingly gross and libidinous, they then accepted as a matter of course. Times and tastes have changed. We prefer a different book for a corner stone for civilization; rather we want no book whatever, nor the opinions of no man or body of men.

Outgrowing the Pulpit.

We have repeatedly said that the press was rapidly usurping the place of the pulpit, and that the reason why the people failed to attend the churches, is because they are better informed than the preachers who set themselves up to teach. The method of instruction has completely changed since the use of the printing press, and if people attend church it is not from expectation of being instructed; it is rather from habit, for social gain or sometimes amusement, as in the case of Talmadge's flock, who are drawn by the uncertainty of his next acrobatic performance. We are no longer alone in our interpretation of the fact. A correspondent of the *Christian Register* reports the following conversation overheard on the cars.

"One passenger said: 'The minister has no magnetism in him. He can't make any sort of connection with the people. Some of the people stick to the church, because they are Unitarians; but I don't go any longer. I won't go; for there is no use in it, and it vexes me.' The other passenger said: 'Tell you what ails the preachers. They don't realize that the people are miles and miles ahead of them. People have got outside of the old notions. They read books, and learn something; and, when they hear the preaching, they find it isn't so good as the reading.'"

It would be easy to answer the question, "What ails the preachers?" The church authorities will not allow vigorous thought, as Swing, Thomas and others testify, and when a preacher insists on being something more than a theological mummy, gibbering the set forms of antiquity, he is at once cut off from the fellowship of the church.

The Poor Working Girl.

So long as poverty and crime exist or the imperfections of human nature manifest themselves in such a variety of ways, there must necessarily be counteracting influences instituted and controlled by those who have so far advanced in the scale of human progress that they can withstand temptation successfully; whose natures are full—so to speak—of the "milk of human kindness," and whose only aspiration is to benefit humanity. Take, for example, Florence Nightengale, whose soul is illuminated with the grandeur of sympathies that naturally entwine around the sick and poor—she is now sixty years of age, and notwithstanding her long confinement to an invalid's chair, it is said that she still looks young and handsome, her fair face is unwrinkled, her large brown eyes are full of kindness, and she is still actually interested in various practical works for the relief of the unfortunate and poverty stricken.

Florence Nightengale does not stand alone—thousands like her, with aspirations as God-like and divine, are vigorously striving to ameliorate the condition of the sick and the poor, and place them in a position where they can enjoy an abundance of the sunshine and good cheer of this life. The Margaret Fuller Society of this city, has many worthy members, who are winning golden opinions by their unselfish exertion to relieve the unfortunate condition of common working girls. At one of the regular meetings of this society held at the Grand Pacific Hotel, Mrs. L. B. Chandler furnished some interesting statistics with reference to them. She said that there were fifty thousand girls employed at various trades here at the average wages of $3 per week, and that the average sum paid the women for making shirts was ten cents. She related the instance of a young girl sleeping for six months in a grocer's cart and piano box, as the sum earned—20 cents a day—was insufficient to pay for board and lodging. She gave examples of the terrible sufferings endured by the working poor of Chicago. She pointed out the necessity of a home for the working-girls, where they could be boarded at reasonable rates. She said that the established institutions in this city charged too much, and the Woman's Christian association and such organizations were pled with thousands of applications from people whom they were unable to accommodate. The erring women and the pauper were provided for, but a place was needed for girls who were endeavoring to earn an honest living. If no such place existed, it was a question whether society had done its duty. Mrs. Sample remarked that a certain alderman had given out on Christmas day three hundred tickets for free meals to homeless men, but none were given to homeless women. Other members of the society spoke feelingly in the same strain. Mrs Chandler then also referred to the "mashers," showing the insults which working-girls were subjected to upon the streets. She said that it was Chicago's shame that its men and women had to sink to the lowest depths before its civilization reached out its hand to their aid. The drunkard was helped out of the gutter and surrounded with luxuries, but decent, hard-working girls were left homeless and unprotected. Half the money that is squandered on expensive club-houses would more than serve to provide a permanent and magnificent home for them.

Those who are now familiar with the suffering and hardships of a certain class of working girls, will at once recognize the necessity of a systematic effort in their behalf. They are absolutely deprived of every enjoyment that tends to lighten the burdens of life, and in consequence many of them, with the vain hope of bettering their condition, become the easy victims of designing men. "An ounce of prevention is better than a pound of cure," and particularly does this apply to homeless young girls who are struggling with the vicissitudes of life; who, with proper encouragement and assistance, would become ornaments of society, instead of victims to depraved passions and tastes. In this world of plenty, not one of God's children should be deprived of an opportunity to gain an honest livelihood. Such would not be the case were it not for the inordinate selfishness of those endowed with wealth and the rapacity of business men, who wish to accumulate money at the expense of the very life blood of those whom they employ. The unfortunate working girls require, as *The Shaker* well says, "a kind word, a helping hand, the warm sympathy that rejoices with those that rejoice, and weeps with those who weep."

Psychology.

The subject of Psychology has long claimed public attention, and resting as it does on the great laws which govern spirit intercourse, it has a deep interest to the thinking Spiritualist. That one person can control another by the power of will, when the subject of control is a "sensitive" has long been known, but the laws and conditions governing such control have been illy understood. Really this controlling influence of the will exerts a great influence in the affairs of life, and men having this strong will power gain their selfish ends through its influence over those so unfortunate as to fall under their control. Hence it is well that the public become thoroughly acquainted with this most important subject. An opportunity is now afforded by Dr. Townsend, who adds to the attraction of psychology that of a phrenologist. He will give a series of lectures and entertainments on these sciences at West End Opera House, 433 W. Madison street, commencing Thursday evening, January 12th, at 8 o'clock. These are pronounced not only instructive, but the most laughter-provoking entertainments ever witnessed.

The Movement for Spiritualist Meetings in Chicago.

It has been a subject for remark that Chicago, a city of six hundred thousand people, with a large transient population, maintained only one Spiritualist society. This anomalous condition of affairs has been deeply regretted by leading Spiritualists, and efforts made toward inaugurating a new movement; yet with the exception of the commendable efforts of Messrs. Brooks and Carleton, on Milwaukee Avenue, to accommodate a local want in that vicinity, until the present time nothing has been practically accomplished. There should be for the accommodation of the large and rapidly increasing element, not only one but several societies with regular meetings, and if proper measures were used in supplying able speakers, such meetings would be without doubt well attended and sustained.

Recently a number of prominent Spiritualists have taken this matter in hand, and set earnestly about the organization of a new society. They have engaged Union Park Hall, centrally located in the most populous division of the city, and readily accessible by cars from all points, and intend to furnish a series of lectures by the best speakers that can be secured. The first meetings were held last Sunday, morning and evening. Although the announcement was not made until the day before, there was encouraging response and larger audiences than the management expected. Hudson Tuttle had been engaged by the management to give the initial address, and met the high expectation raised by the announcement.

The evening discourse on the "Flood-tides of Spiritualism in the History of the World," will be published in full in our columns. The movement thus happily began promises to become a marked success. The management assure the public that the meetings will be sustained at the highest standard of excellence, and every way conducted in a manner which shall tend to elevate and bring honor to the cause of Spiritualism and liberal thought.

Mr. Tuttle will lecture next Sunday morning, his subject being "The Essence of Spiritualism." Our readers will see how vast a subject this is and how interesting it may be made. It is hoped the audience will be prompt in arriving, so that the lecture may not be interrupted by late comers. All should be in their seats if possible at a quarter before eleven o'clock.

We publish in this number the abstract of an address delivered by A. B. French in Philadelphia. In an accompanying note Mr. French says: "This discourse was delivered from notes, and after having delivered it, I cast them aside, not expecting to use them again. Having read the excellent article of Bro. A. B. Spinney, I felt impressed to give the substance of the address to the public. Many vital points not touched in the lecture need agitation. I can only hope others will press them, to the end that our rostrum may attain a higher degree of usefulness."

It is indeed a most hopeful sign to see eloquent speakers coming forward to aid the JOURNAL in impressing upon Spiritualists the needs and duties of the time. There is a better day dawning; we can already feel it coming. Speakers and people must follow the spirit of the age and grow! Grow in wisdom and spirituality; learning how to co-operate for the best good of humanity; sinking self in the desire for the general welfare.

B. F. Underwood in Chicago.

B. F. Underwood will lecture before the Chicago Philosophical Society, Saturday evening, the 14th, in Apollo Hall, Central Music Hall building, corner of State and Randolph Streets. The admission fee to those not members of the society is twenty-five cents. Mr. Underwood is a conscientious student and a close reasoner. He is doing as much to promote the growth of rational free thought as any man in the country. He will lecture in Union Park Hall, 517 West Madison Street, on Sunday evening, the 15th. Subject: "Radicalism and Conservatism." The lecturer will be introduced by Hudson Tuttle.

Lecturers and Mediums.

Mrs. H. Morse is now lecturing in Portland, Me.

Mrs. Nellie T. J. Brigham addressed the New York Liberal Club, Dec. 30th.

C. W. Stewart has been lecturing successfully at Kirksville, Mo.

Henry B. Allen, the physical medium, proposes to take a trip West. His address now is at Northampton, Mass.

A spiritual meeting is now held each Sunday at 3 P. M., at 264 W. Randolph St. E. Silverton is president.

E. P. Blood of Mukwonago, Wis., writes to us, speaking in high terms of Dr. E. W. Stevens as a lecturer and healer.

Dec. 30th a reception was given to Mr. and Mrs. Andrew Jackson Davis at the residence of Martin L. Van Horn, No. 28 Greenwich Avenue, New York City.

Mrs. H. B. Champion, who has been spending some months in Philadelphia, passed through Chicago last week on her way to San Jose, California, her present home.

Our Exchanges.

The Bulletin, a paper published at Sydney, New South Wales, comes to hand this week with an excellent likeness and biographical sketch of that eloquent and indefatigable worker in the fields of reform and philosophy—Prof. Wm Denton. The Professor is doing a grand good work in that distant region; his lectures have been enthusiastically received. *The Bulletin* says of him:

"There can be no doubt that the two most notable visitors to the colonies during the the past year are Mr. Proctor and Professor Denton. What we owe to the one in the matter of Astronomical science, we are indebted to the other in respect of Geological science. The two men have, by their capable and lucid treatment of hard facts, given an incentive to study in the direction indicated that was certainly never previously experienced here, and never expected. The popular style in which Professor Denton gives, in his "Story of the Earth," the revelations of geological research, has had the effect of awakening inquiry as to the natural history of our own continent. In Victoria and in this colony his lectures have been largely attended, and it is satisfactory to find that from a financial, as well as a scientific point of view, the professor's visit to Australia has not been without good results. He is now studying the glacial phenomena of the Southern Hemisphere, and contemplates writing a work on Island Life, combating on some important points the views of Darwin and Wallace. The Professor, on leaving Sydney, proceeds to Tasmania and New Zealand, *en route* to America."

The Christmas number of *The New Northwest* is most excellent, consisting of 16 pages, rendering the paper double its usual size. *The Northwest* is edited and published by Mrs. Abigail Scott Duniway, and it is a standing monument of her ability, perseverance and zeal in the cause of woman and reform. The contents of this number are varied and interesting, and the citizens of Portland should be proud of the woman who wields a pen so vigorously in their behalf. Under the head of "Marching On" she speaks of the press as follows:

"The press, the reflector of human progress, has caught the rays of liberty's resplendence and thrown them into the dark pages of hitherto covered history, bringing to the light many a long-forgotten, because never before disseminated fact, proving that women in all the bygone ages performed valurous deeds quite equal to those of contemporaneous men. From sunny France, from phlegmatic Germany, from sun-hidden Norway and Sweden, from historic Hungary and Alpine Switzerland, the newspapers come, bringing the glad tidings that the omnipresent and inevitable woman question is the living ghost of the nineteenth century that will down at nobody's bidding In our own country the press has almost universally changed its base. Not only are a goodly number of papers published exclusively in its interest, but the general tone of the secular press has changed, until a first-class paper is seldom seen in which the enfranchisement of woman does not receive respectful mention."

The Medium and Daybreak of London, England, occasionally departs from the discussion of spiritualistic subjects and carefully considers the subject of diet. In view of the fact that each article of diet is considered highly deleterious to the human system by some distinguished wiseacre, it would indeed be refreshing if some one—spirit or mortal—could definitely settle the vexed question, and leave humanity in doubt no longer in regard to the kind of food his system requires. *The Medium and Daybreak* says:

"Comparative Anatomy and Physiology demonstrate incontestably the fact that man is naturally not carnivorous or herbivorous, nor even omniverous, but frugivorous. His teeth and his intestinal canal are those of the anthropoid quadrumana, not those of the tiger, the wolf, the sheep or the swine. Blood is, or should be, on every plane, an abomination to him. Nor is Chemistry silent on this question. The comparative analysis of foods, vegetable and animal, demonstrates the fact that not only are the fibrin, albumen and casein of vegetable products identical in character with those of animal products, but that some of the former in nutritive value surpass by a great deal the richest of animal flesh. For instance, broad beans, haricot beans, peas, lentils and wheat, average from 22 to 30 per cent. of nitrogenous or tissue-forming substance, while beef, mutton, pork, and veal average from 8 to 10 per cent of the same substance. Fats, too, which are so necessary to us as heat and force producers, are liberally supplied us by the vegetable kingdom, rich in seed and nut oils; and if to these we add such animal products, obtainable without slaughter, as milk, butter, cheese, eggs, we have at our disposal precisely all the most nitrogenous and fatty substances in the arcana of Nature. Besides these considerations, we get in the vegetable kingdom a whole group of substances which have no existence in animal products; I mean the carbo-hydrates: starch, sugar, and their cognates, which are so necessary to man that Dr. Lyon Playfair in the composition of his tables of diet, prescribes a proportion of 18 in carbo-hydrates to 4 of nitrogenous matter, and 1 of fatty substance."

The London Spiritualist has an able article in relation to "The Guardianship of Thought." It is well known that Helmholtz demonstrated that a wave of thought would require about a minute to traverse a mile of nerve, and Hirsch found that a touch on the face was recognized by the brain and responded to a manual signal in the seventh of a second. There may be a "guardianship of the thoughts." In the same sense that a person may take care of, or protect himself, or lift himself up by pulling on his boot straps. Other guardianships at the same time, we think, are desirable. *The Spiritualist* says:

"Great care and perseverance are necessary to constantly maintain a mental equilibrium, a placid tranquillity, a purity of thought, which nothing should ever be able to disturb; neither desires, grief, cares, nor excitements of any kind should ever ruffle the thoughts of a man striving for the Absolute. All things are transient but the Eternal. Man can live in eternity here even as much as he ever can beyond, for

the beyond is not in the death through decay, but in the state of the soul. Strive to know the intuitional part of your consciousness; watch it; keep it pure; let it guide you; keep the thoughts untarnished, and when the germ of divine soul becomes known to you let it expand, and do not retard or disturb its growth. Never expose the innermost sanctuary of your soul to vulgar gaze, nor speak of the progress you make; if you have a seed-corn of faith, and one spot in your soul pure, regeneration is within your volitional power. But mistake not the means towards the end, for the end itself; many are there who have erred and thought inflation to be illumination. Leave all passions and earthly and vain desires; fix the soul in a pure life, and behold the soul is the life and the God who knew you, but whom you knew not."

There is something peculiar about the brain of that individual who has a tenacious memory, rarely, if ever forgetting anything that he may hear or see. Then there are others whose memory is very treacherous, and who can retain nothing that they read without the most scrupulous care and attention. Again there are those who under some peculiar circumstance forget all they ever knew, and become as it were, mere infants, compelled to learn everything again. There was Rev. Wm. Tennet, who for three days was believed to be dead, but who was finally resuscitated, and it was then found to the astonishment of his friends that his past earth life was a perfect blank. There is, too, what is called "inherited memory," wherein people imagine that they had visited places before unknown to them, recognizing scenes, etc., and giving rise to belief in re-incarnation. *The Medical Press and Circular* maintains that the inferior races of mankind, such as all negroes, the Chinese, etc., have better memory than those of a higher type of civilization. Whatsoever may be the peculiarities in the organization of that faculty, it is, indeed, very strange that the venerable Henry Ward Beecher has an exceedingly *treacherous* memory. The fact is past comprehension. The *Two Worlds* says:

"*The Christian Union*, a journal supposed to be sufficiently well posted on the mental peculiarities of Henry Ward Beecher, says that the probable reason why the distinguished clergyman never quotes poetry in his pulpit is lack of memory. That reason is sufficient; but it will be a source of surprise to those who are in the habit of regarding a good memory as something inseparable from marked intellectual powers. *The Christian Union* says that Mr. Beecher almost entirely lacks verbal memory, and preaching either from brief notes or from none at all, he could not even quote the most familiar stanza without reading it from the printed page. With this fact in view, those people who are not admirers of Mr. Beecher will be disposed to attribute some of his religious and poetical tergiversations to a short memory. When, after a brief rest, he re-enters the political arena especially, he sometimes seems to be quite unable to tell where he left off. But in his new position he is soon able to entrench himself so strongly that he can sometimes make even his followers forget the past. Mr. Beecher's short memory will be a metaphysical fact of considerable interest to the public."

May it not be on account of his "treacherous" memory that Beecher stock is palpably declining, even in the Plymouth congregation. The Philadelphia *Times* states that when the Beecher-Tilton trial was on hand the friends of Beecher rallied, and at the annual sale of pews in his church $70,319.50 was realized. At the annual sale for the current year the total amount raised was $25,492, with about thirty pews for which there were no purchasers at all. It looks as if the reform tide had struck Plymouth church at last, and as if a growing respect for the religion of the lowly Nazarene is telling in the reduced revenues of Beecher's congregation.

Current Items.

Thirty cents pays for this paper 12 weeks to new subscribers on trial.

Senator Erasmus M. Correll was lately elected President of the American Woman Suffrage Association.

Investigators of the phenomena of Spiritualism will find the JOURNAL an invaluable assistant.

In one of the suburbs of London two Mormon missionaries, attempting to hold service, were forced by a mob to seek refuge at police headquarters.

Two aged brothers named Rose, are said to have starved to death in a room in the Arcade building in Buffalo, repulsing all offers of aid. They were the architects of the building in which they perished.

After spending the holiday season quietly at home, Miss Frances E. Willard left for the South on Wednesday, and is now opening a temperance revival in Nashville, Tenn. She will spend the entire winter in the South.

Susan B. Hill, of Indianapolis, Ind., has been found insane by reason of religious excitement. Her hallucination is that the Lord has demanded the sacrifice of one of her children, and they have consequently been removed from her custody.

The JOURNAL is more widely commended by the secular press than any other Spiritualist paper ever published. However widely its secular and religious contemporaries may differ with it they always treat it respectfully, commending its spirit of fairness and accuracy of statement.

In response to the urgent appeal of Mrs. Wood for the JOURNAL, one subscriber of this city donates $2 50, and one from Chariton, Iowa, and another from Ashtabula, O. $1 each. This hearty response will gladden her heart, and enable her to enjoy the presence of the JOURNAL for some time. There are hundreds of others who desire the JOURNAL, but are unable to pay for it. Who will assist them?

The JOURNAL never seeks to advance the interests of Spiritualism by suppressing the truth. Truth at all hazards is its motto, hence it often cuts to the quick but is never unjust.

There is now a theory that diphtheria may be prevented by artificial vaccination. The diphtheritic plant, which appears on the membranes, may in time be cultivated and used for inoculation.

You cannot do your friends a greater favor than to induce them to subscribe for the JOURNAL. Recollect they can become familiar with it for the insignificant sum of thirty cents.

The Roman Catholic archbishops, bishops and clergy of the Province of Quebec have withdrawn their opposition to the proposed repeal of the law prohibiting marriage with a deceased wife's sister, and a bill for the repeal will be introduced in Parliament.

Dr. Spence has got up one of the queerest books extant, called "The Blue Book." It is blue inside and out. As it pertains wholly to domestic operations, every family should have one. See the advertisement of it in another column.

Over 600 people we are informed were present at the Mediums' Meeting, in Union Park Hall, last Sunday afternoon. This hall seems to be just now the popular centre for Spiritualist meetings in the city; with lectures, lyceum and mediums' meetings the place is occupied constantly from 10:30 A.M. to 10 P.M.

In accordance with a resolution introduced by Mr. Taylor, the member of Congress from Gen. Garfield's old district, the Speaker of the House appointed a special committee to audit all claims for services and expenses growing out of the illness and burial of the late President, and to consider what, if any, allowances, pensions, or privileges should be granted to the widow or family.

A quarrel over the scull of Martin Kankowsky, the condemned murderer in the Jersey City jail, took place yesterday afternoon. Three ministers representing different denominations ran afoul of each other in Kankowsky's cell, and a dispute as to priority of lien on his salvation ensued, which was ended by Kankowsky's singling out the priest he wanted and telling the others to go.

The "Ozone" advertisement was received through reputable agents, and regarded as all right, and receiving no complaint we continued its insertion. We have, however, learned that it is not what it professed to be. It now appears to be nothing more than the old "sulpher process," and as sulpher costs but five cents a pound, while the "ozone," in this case, is nothing more than sulpher colored with lamp black and scented with cinnamon, and sells for two dollars, the purchaser is decidedly victimized.

Margaret Welsh, 51 years old, a Catholic, became mentally deranged some time ago, her insanity taking the form of religious fanaticism. She conceived the idea that she had committed a terrible sin, which required the performance of an extreme penance. She starved herself, and on Christmas eve was found dead by a lodger in her rooms at No. 352 East Nineteenth street.

Mrs. Logan, the wife of the Senator, belongs to the Methodist church and believes in total abstinence. It is reported, by the way, that a number of ladies in Washington—some of them prominent in society—have organized a secret association called "Guardian Angels." Its purpose is the exertion of social influences for the reform of Congressmen and others who are inclined to the cup that inebriates.

The late Ami Loring of North Yarmouth, Me., bequeathed $2,350 to relatives, and the remainder of his property, valued at $36,000, after the payment of his debts and the expenses of his funeral, to the Kent's Hill (Me.) Seminary, the Preacher's Aid Society of the Maine Conference of the Methodist Episcopal Church, the missionary society of the same church. The relatives intend to contest the will, believing that he was wholly under clerical influences. While the Papal Church held full sway in England, France and Germany, the priests managed to get possession of nearly half the real estate of those countries for the church by operating on the minds of the laity when making their wills. It required bloody revolutions in each country to break up those leech-like practices and restore the property to the people.

UNEXPECTED DEMAND.

5,000 Copies Distributed.

Although we had hoped for a wide circulation of the valuable missionary pamphlet, "Spiritualism at the Church Congress," the demand has exceeded our expectations and entirely exhausted the first edition of 5,000 copies. We have a number of orders booked which will be filled in a few days from the second 5,000 edition now going through the press. Owing to the large call for them we are able now to make where a quantity is taken

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100 copies by express, $3 00, by mail, $3.75. 50 copies by express, $1.60, by mail $1.75. 25 copies by mail, $1.00. 10 copies by mail, 50 cents. 5 copies 25 cents. Single copies, 10 cents.

We have furnished the pamphlet at cost from the first and now offer it as low by the quantity as the English edition of 15,000 is sold. There can be no further reduction and we hope to have calls for a dozen more large editions.

[La Crosse Republican Leader.]

Having been cured by St. Jacob's Oil. I recommend the same to all sufferers with Rheumatism, says Mr. L. Shiffman, 2804 Calumet Ave., Chicago, Ill.

Deservedly Popular.

Unless it had great merit Parker's Ginger Tonic could not be so popular. Its sale has spread remarkably all over this country, because invalids find it gives them new life and vigor when other medicines fail entirely.—*Ohio Farmer.*

He whose first emotion on the view of an excellent production is to undervalue it will never have one of his own to show.—*Aiken.*

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HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

It is a fact which can be proven by a trial, that Dr. Price's Flavoring Extracts are as natural as the fruit from which they are made.

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THERE would be no grumbling dyspeptics, if all the articles of our food were as wholesome, nutritious and easy of digestion as those made with Dr. Price's Cream Baking Powder.

A CARD.—During the next six months there will be a large number of people out of employment on account of the drought; in some parts of the country there is a great deal of suffering. There are plenty of men and women in this county, who, if some friend would put them in the way of earning two or three hundred dollars during the winter months, would be grateful for a lifetime. A large Manufacturing Company in New York are now prepared to start persons of either sex in a new business. The business is honorable and legitimate (no peddling or book canvassing), $50 per month and expenses paid. So, if you are out of employment, send your name and address at once to The Wallace Co., 60 Warren St., New York. The Household and Farm in its issue of October says, "The offer made by this Company (who are one of the most reliable in this city) is the best ever made to the unemployed." The Wallace Co. make a special offer to readers of this paper who will write them at once, and who can give good references.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

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Spiritual Meetings in Chicago.

The First Society of Spiritualists meets at 7:45 P. M. each Sunday evening at Waltbank Hall, corner of State and Randolph Streets. Mrs. Cora L. V. Richmond regular speaker.

Medium's Meeting at Union Park Hall, 312 West Madison Street, each Sunday at 3 o'clock P. M.

The Veritarian Society meets each Sunday at the West End Opera House at 11 o'clock A. M.

Meetings are held each Sunday at 7:30 P. M. at 594 Milwaukee Avenue. G. W. Brooks principal speaker.

Union Park Hall Lectures.

Sunday, Jan. 15th, at 10:30 A. M., Hudson Tuttle will lecture. Subject: The Essence of Spiritualism. 3 P. M. Undecided lecture at 7:30 P. M. Subject: Revelation and Conservatism. The Hall is No. 312 West Madison Street.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Carter's Hall, 23 East 14th Street

At 11 A. M. and 7.45 P. M. Good speakers every Sunday. Seats free.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, and 7:30 P. M., in Dodge's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourses every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harmonial Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

P. E. FARNSWORTH, Secretary.

Address Box 773 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No 55 West 33rd St. (near Broadway) every Sunday at half past 10, A. M. and half past 7 o'clock P. M. Children's Progressive Lyceum meets at 1 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Hold Sunday Services in the large hall of the Brooklyn Institute, at 3 and 7 P. M. Seven blocks from Fulton Ferry. Lecturers: January, E. W. Wallis; February, Mrs. Hannah N. Morse; March, Lyman C. Howe; April, J. Frank Baxter. Conference meetings held in the lower hall of the Brooklyn Institute every Friday evening, at 7½ P. M., sharp

January 20th.—Psychometry with Practical Experiment, by Mrs. Mary A. Gridley.

January 27 h.—Prof. J. R. Buchanan.

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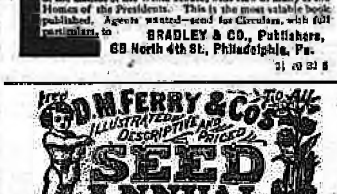

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Col. Robert G. Ingersoll's FORTHCOMING LETTER. The January number of the *Iconoclast* will contain a long letter from Col. R. G. Ingersoll in answer to questions propounded to him by leading clergymen of Indianapolis. The *Iconoclast* containing the letter and other sharp things, may be had by addressing the Editor. Liberal inducements offered to newsdealers. Address W. H. LA MASTER, 31 20 22 Noblesville, Ind.

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Dr. Hunter's Practical Observations on Food and Diet, and on the Proper Treatment of the Throat and Lungs. This pamphlet is designed for the general public, and is a guide for all sick persons. The preface says: "What to eat to preserve the body in health, and what to do to regain health when it is lost, are problems which medical sharps and philosophers in all ages have striven to solve. The aim of the writer in the preparation of this pamphlet has been to present the reader with an epitome of his experience on these points, derived from the active practice of his profession during a period of thirty-five years." Dr. Hunter is widely known as one of the most experienced and successful practitioners in diseases of the Throat and Lungs, and his views on these subjects will be found of great interest. The contents embrace Catarrh, Sore Throat, Laryngitis, Bronchitis, Asthma and Consumption, the "Prevention of Lung Diseases," "The Rain Bye points of Construction," "Can Lung Diseases be cured?" "Their Proper Treatment," "Examinations of the Lungs," various opinions as to the nature of consumption, "Winter habits an. Changes of Climate," "Inhalation Treatment of Lung Diseases," the "Cure of Hay Fever," etc. The style of the Treatise is well illustrated by its opening paragraph: "The two great forces of life are the air we breathe and the food we eat. The two great receptacles of the system for these forces are the *Lungs* and the *Stomach*. The Lungs and the stomach co-work together in imparting strength and life to the system." Orders for the trade supplied by the Western News Company Chicago. Copies can be secured of any bookseller and at the office of the author, 100 State St. 30 18 33 15

DR. SOMERS' Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago. These baths are a great luxury and most potent curative agent. Nearly all forms of Disease Rapidly Disappear under Their Influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Try them at once and judge for yourselves. ELECTRICITY A SPECIALTY. The Electro-Thermal Bath, as given by us, is par excellence in Nervous Diseases and General Debility. Open for Ladies and Gentlemen from 7 A. M. to 9 P. M. Sundays, 7 A. M. to 12. 31 1 33

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Anglo-American Enterprise. THE PSYCHOLOGICAL REVIEW. A MONTHLY MAGAZINE DEVOTED TO THE INTERESTS OF SPIRITUALISM. Subscription Price in America, $1.75 per Year in Advance. Single Copies, 25 Cents. PUBLISHED SIMULTANEOUSLY IN ENGLAND AND AMERICA. AMERICAN PUBLICATION OFFICE:—Religio-Philosophical Publishing House, 92 La Salle Street, Chicago, where all American communications should be sent, addressed to John C. Bundy, to whom make payable P. O. Orders and bankable papers. ENGLISH PUBLICATION OFFICE:—4 New Bridge Street, Ludgate Circus, London, E. C., where all European communications should be sent, addressed to John S. Farmer, to whom money orders should be made payable at Ludgate Circus. The general features of the *Psychological Review* comprise:—

1. Succint and compendious information concerning the facts and phenomena of Spiritualism, embracing the following points:—
   (a) To set forth the phenomena in such an accurately recorded form as may commend the subject to the attention of the general public:
   (b) To add its quota to the sifting and tabulation of the vast accumulation of facts already to hand:
   (c) To determine and name the subtle forces at work in the production of the phenomena in question:
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A systematic principle of arrangement will be adopted and careful analyses made of what each fact seems to prove or point to, and how it is related to others.

2. A resume of Contemporary Spiritual Opinion and a digest of all that is worth keeping for reference and future tabulation in Current Literature. We shall endeavor to embrace the cream of thought in this country, France, Australia, and America, etc., excluding rigidly the personal and the valueless, and putting in abstract what is of permanent value. This will give readers a bird's-eye view of all that is going on, and will post them up without the necessity of taking in all the periodicals, a thing which people seem increasingly disinclined to do.

3. Notes and Comments, a summary of progress, and a record of the best attested facts.

4. Original articles on the science and philosophy of Spiritualism and cognate subjects by an able staff of writers on both sides of the Atlantic, amongst whom may be mentioned—M. A. (Oxon), C. C. Massey, Professor Barrett, Mrs. Hewitt-Watts, F. Podmore, J. T. Markley, Newton Crossland, E. T. Bennett, J. W. Farquhar, Dr. Wyld, A. Lillie, and A. R. Maitland in England. America will probably be represented during the year by such well-known writers as Hudson Tuttle, A. J. Davis, W. R. Coleman, Mrs. Hester M. Poole, Prof. Alexander Wilder, M. D., Prof. J. R. Buchanan, M. D., Mrs. Emma F. Jay Sullene, Prof. Wm. Denton, Giles B. Stebbins and others.

5. Reviews of Books, etc., etc.

6. Fiction illustrative of the phenomena and principles of Spiritualism.

The *Review* will emphatically insist that more careful means and methods of investigation are urgently required, and will do its utmost to bring about the desired result, by advising the total abolition of cabinets and dark seances, as far as public circles are concerned, and the placing of the sensitive in such a position as to preclude fraud, thereby insuring results infinitely more satisfactory to investigators.

Inquirers and students of Psychological Science will find in the *Psychological Review* a valuable medium for elucidating their difficulties, and discussing their views and opinions. FAIR AND OPEN DISCUSSION within certain limits is invited.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

What Was His Creed.

His left a ton of anthracite
In front of a poor widow's door,
When the deep snow, frozen and white,
Wrapped street and square, mountain and moor.
That was his deed;
He did it well.
"What was his creed?"
I cannot tell.

Blest "in his basket and his store,"
In sitting down and rising up.
When more he got, he gave the more,
Withholding not the crust and cup.
He took the lead
In each good task—
"What was his creed?"
I did not ask.

His charity was like the snow,
Soft, white and silken in its fall;
Not like the noisy winds that blow
From shivering trees the leaves, a pall
For flower and weed
Drooping below,
"What was his creed?"
The poor may know.

He had great faith in loaves of bread
For hungry people, young and old;
And hope inspiring words he said
To him he sheltered from the cold.
For man must feed
As well as pray.
"What was his creed?"
I cannot say.

In words he did not put his trust;
In faith his words were never writ;
He loved to share his cup and crust
With any one who needed it.
In time of need
A friend was he—
"What was his creed?"
He told not me.

He put his trust in heaven, and worked
Ever along with hand and head;
And what he gave in charity
Sweetened his sleep and daily bread.
Let us heed,
For life is brief;
Adopt his creed
And give relief.

—*Liberator.*

The Withered Hand.

Our printer, Mr. Arliss Andrews, Museum St., London, informs us that he knows the surgeon who wrote the following narrative, published in *The Central Express*, and believes in the trustworthiness of his utterances:

Thirty years ago I was considered one of the first surgeons in London. Though a young man, my skill was widely acknowledged, and I had located myself in a fashionable portion of the West End. In one night all my hopes of future fame were blasted, and this hand that had once so deftly wielded the surgeon's knife, became powerless and withered. It was the 27th of June, 18—. I was about retiring, when a loud ring at my night-bell informed me of further work. On opening the door I found two gentlemen, one a brother professional, with whom I was well acquainted, and who earnestly desired me to accompany them to the bedside of Mr. A——, of Portman Square. I started with them at once, and on the way thither my friend Dr. F. gave me the history of the case. The patient who was an elderly gentleman believed that he should die at a certain hour that night, and that the spirit of his father would be present to call him away. It was reported that the same thing occurred for many generations at the hour when each male member of the family had completed his sixtieth year. Doctor F.'s idea in summoning me was, if possible, to place the patient under the influence of chloroform, the use of which was not so widely known then as at present. Previously to coming to me he had administered a dose of morphia, and on arriving at the house we found him under its influence and sleeping quietly. As the fatal hour approached, having arranged our instruments and carefully examined the surroundings, we sat watching on either side of the bed. It now wanted but a few seconds of the time. I placed my hand on the patient's pulse, who was still calmly sleeping, Dr. F. holding his wrist on the left side. Not a sound could be heard except the ticking of a small clock on the mantlepiece and the regular breathing of the patient. Just as the clock chimed the half-hour, I raised my head and perceived close to the mantlepiece the figure of a portly old gentleman looking steadfastly at the recumbent figure on the couch. I sprang forward, wishing to grasp the intruder by the arm, but instead of my hand coming in contact with a human being, there was nothing there; the figure had vanished, and my right arm fell to my side completely paralyzed. At the same moment I heard Doctor F. exclaim "Dead!" and turning to the bed, I found that, true enough, our patient had ceased to breathe, his heart had ceased to beat for ever, and my active career as a surgeon was closed.—J. H. F., in *London Spiritualist.*

A Haunted House at Peoria, Ill.

The house in question was built by an aunt of the present owner, Mr. Flagg, who died a few years ago. For some reason Mr. Flagg, about two years ago, offered the house for rent, and moved further away from the business center of the city, where they pay rent for another building. Several families have occupied the house since, but have been anxious to leave, although little has been said about any reason for so doing. When Mr. Cottrell first moved into the building a woman named Miller was employed to do the housework, but after the first night in the house refused to stay longer, stating that she had heard strange noises, and saw a figure walking about the house, and was unable to rest. Since then strange things have been heard and seen which cannot be accounted for. The ladies have been frightened on many occasions, but all have now become accustomed to the spiritual manifestations. Mr. Fuller's story is that the first time he noticed anything was when himself and wife were at supper, about a year ago, when they heard rappings on the dishes, which were heard distinctly for half an hour. On several occasions, when they were about to enter the dining-room the doors have been thrown open before they could touch the knob. Loud knockings are frequently heard in the room, and footsteps can be heard, although no one can be seen. Not long ago Mr. Cottrell informed the reporter he and Mr. Fuller were eating supper when they heard footsteps in the next room, and saw a shadow pass the door, but were unable to discover any person. On last Wednesday evening, Mr. Cottrell who was alone, heard a noise in the summer kitchen, and when he went out to learn the cause, the racket was continued in the room he had left. The raps are very distinct, and are heard on the dishes and chairs by the side of the people and in their presence. The neighbors claim to have seen faces at the window at night which would suddenly disappear. Every effort thought of has been made to discover the cause of the mysterious doings, but all have failed. Considerable excitement is manifested. The persons mentioned are well known, and can be interviewed by any one, who can investigate the matter if they wish. Some of the Spiritualists in the city ought to move in the house. It would be a big bonanza for them.—*Peoria (Ill.) Transcript.*

G. Farnsworth writes: I have taken the JOURNAL fifteen years and I always shall, as long as it advocates the cause of Spiritualism so well as it has.

E. H. Strong writes: Down to bed rock let us delve for a firm foundation for the philosophy of immortality, a truth of the grandest import.

A. H. Stanley writes: We are highly gratified at the position taken and maintained by the JOURNAL. All true and enlightened Spiritualists must approve your course.

An Aged Spiritualist Induced to Marry a Clairvoyant and Deed Her His Property.

In the fall of 1879 Mary E. McMahon, of this city, visited Ballston Spa, put up at a hotel kept by a Mr. Woods, and hung out a sign bearing the words, "Mrs. Dr. Mann, Clairvoyant Physician." Soon afterward she was introduced as a widow to Samuel Hides, an aged and wealthy resident of the village, who was a firm believer in Spiritualism. Mr. Hides was very deaf, and Mrs. McMahon expressed the belief that she could cure him. While Hides did not agree with her, he consented to undergo treatment. On his first visit to Mrs. McMahon she went into an apparent trance, upon recovering from which she averred that she had received a communication from the spirits, who assured her that she would certainly cure Hides. The latter, who claims to have located the Franklin spring on his property at the time the other springs ceased to flow through the direct intervention of the spirits, credited her statement, and then inquired what she intended to charge him. Mrs. McMahon said that she would treat him for $50 per month for three months, with a bonus of $500 in case of a cure. Hides, considering the figures too high, left the house. Ten days later Mrs. McMahon visited Hides at the Franklin spring, and caused him to consent to undergo further treatment, which consisted of poking her fingers into his ears, tapping him under the chin, and making extravagant motions with her hands about his head. A few days later Mrs. McMahon broached the subject of marriage, and led Hides to believe that it was a decree of the spirits that she should become his wife and deed his property to her. She then sat on his lap and kissed and embraced him. Hides demurred to the proposed marriage on the ground that he was too old, whereupon the woman again went into a trance, on coming out of which she declared that the spirits had informed her that Hides would live twenty years longer, would have two children born to him, would enjoy great happiness, and that unless the marriage was solemnized within two weeks something would occur to separate them. Hides finally made an appointment to meet the woman in Saratoga Springs, where he deeded his property to her, she in return giving him a paper guaranteeing to him during his lifetime the rentals and other income from his estate. The couple then visited the pastor of the Catholic Church, who refused to marry them. They then visited the Baptist parsonage, where they were joined in wedlock. After living together ten days it is alleged that Mrs. Hides began to abuse the old man, and soon afterward left him. Hides then commenced proceedings for a divorce and to set aside the marriage contract, and the cause is now in progress before Judge Wait, of Washington County, the referee. The prosecution assert that Mrs. Hides has another husband living, but she claims that he was drowned at Albany several years ago. Notwithstanding his experiences, Hides is still a firm believer in Spiritualism, but insists that Mrs. Hides is a false medium. The case excites great interest in this neighborhood, and some of the ablest counsel in this section of the State, including Gen. Charles Hughes, N. C. Monk, and E. L. Fursman, are engaged.—*Troy Dispatch to the New York Sun.*

A Strange Incident.

To the Editor of the Religio-Philosophical Journal:

My old and good friend, the Cavaliere Sebastiano Leugi, of Florence, sent me a few days ago the following deeply interesting personal incident, and with his permission I place it at your disposal:

"I have suffered a great loss, my brother Carlo (only a year younger than myself), left this for a better life the 2nd of September, quite suddenly. I was by the seaside at the time, never in the least expecting so dreadful a blow. On that very morning, however, I felt so awfully sad and wretched that I had to rush out of the house in a fit of despair, although it was blowing a hurricane and the rain was pelting down. I went away without my hat on, after having told my daughter Christina, the excited state I was in, without any reason to account for it. A cousin of mine born in Zululand, was with us, and he retaining, I suppose, a little of the savage instincts of the place of his birth, had gone out to take a walk on the *rocks* and enjoy, as he said, the fury of the elements. Well, I rushed out to go and meet him.

"When I had arrived at the end of a meadow where the ground inclines towards the mouth of a rivulet called the Tortulla, and I could see the rocks before me on the other side, I stopped to see if Giovanni (my cousin) was coming, but what was my astonishment in seeing my brother coming down lithely from rock to rock. I shouted to him, but received no response, and soon after he disappeared behind a large boulder. I wanted to rush back home and give the glad tidings, but waited to see him reappear, which, however, he did not. After about a minute, I saw Giovanni coming out of a wood close by, but about twenty steps back, and I fancied that my sight had played me a trick and that it was Giovanni I had seen all the time. I came together with Giovanni, telling him how curious it was that I should have taken him for Carlo. After having changed my clothes, I went to breakfast at 11 o'clock with the rest of the family and felt much relieved.

"Then all at once telegrams came—we were called home—we arrived much too late—the telegrams having been delayed five hours—my brother was no more, he had passed away just at the moment I saw him on the rocks.

"In June last, when going together up and down the St. Andrew, he had told me that he felt sure he would not live the year out, and we had then promised one another that whoever passed away first would endeavor to give the other one a proof that life still continues on the other side of the shining river. He had kept his promise."

D. D. HOME.

St. Petersburg, Russia.

Rev. William Lloyd, pastor of the Madison Avenue Presbyterian Church, New York, in October, 1860, thus puts himself on record, as reported in the "*Two Worlds.*"

"My position, concisely stated, is: First, that the invisible universe is in close contact with the visible; second, that the inhabitants of the spiritual universe are interested in and influentially connected with the destiny of the visible; third, that departed human souls are most deeply interested in the welfare of those who remain upon this earth. My arguments are derived from the Bible. That we do not see into the invisible does not in the least weaken my position. It is a common notion that we see with our eyes and hear with our ears. It is true these organs are indispensable to normal seeing and hearing, but it is also true that they are only conductors of the vibrations called light and sound to the delicate cerebral structures of the brain, which transform such vibrations into perceptions of sight and hearing. Now, there lies beyond the material and visible a vast realm of spiritual beings and realities, which only need to make their presence sensible to the brain by impressional contact and they at once become perceptions. To make this brain impression possible, it may be necessary in some way to remove the individual from the contracting influence of the visible. Incidents of the appearance of dying friends are familiar to the student. Now, what does this lead to? Spiritualism, say some. I answer, No! They prove that the soul can receive impressions and can become cognizant of events without the aid of the senses to transmit the knowledge. The unseen may be unveiled, the impression being made upon the mind, and thus becoming a perception. If we turn to the Bible narratives of visions we find that the revelation of the unseen was invariably attended with this withdrawal from the ordinarily visible. I am not disposed to doubt, much less to ridicule, those who claim to have seen visions. The *a priori* wonder is that more do not see them."

Alfred Barrett writes: I am always pleased with the JOURNAL and its management.

B. C. Clark writes: We cannot do without the JOURNAL.

L. H. Stowe writes: I believe the JOURNAL is doing a great work for true mediumship and pure Spiritualism.

Hiram Turner writes: I must have the old JOURNAL, for I find it to be founded on the rock of truth.

Letter from Dr. Grimes.

To the Editor of the Religio-Philosophical Journal:

I would like to induce every Spiritualist to read, re-read and reflect upon the articles of Dr. Scioneer on destructive and constructive Spiritualism, and Hudson Tuttle on camp meetings, in the Christmas number. Instead of writing to each a private letter and thanking them for their good words and eminently practical suggestions, I would rather that my endorsement be as public as may be. I have long thought that the age of iconoclasm should terminate, and that of construction commence. It is quite sufficient for all practical purposes to "show a better way"—a craft more sea worthy. It sounds very well when we hear talk of each being "a law unto himself," but when we see so much chaos, want of harmony, pleasure seeking, self gratification, want of charity, of a feeling of responsibility and moral obligation to extend the good we are indebted to the Spirit-world for, I think it far better to have a creed and a discipline (for all have both, whether written or unwritten), if with these the rank and file can be induced to fall into line where each will cheerfully engage in the little duties that present themselves from day to day—each rearing an altar upon which his own fire must be made to burn from day to day—each laying a stone in the grand spiritual temple that must and will be reared by willing hands. Organization, law and order is the great fact of spheres above and will sometime be in this below.

The figure of a mighty river, swollen beyond its banks, arising from mountain rills, alluvial soils and vegetable decaying swamps, is true "to the life." I have often on being referred to some exceptionable things of Spiritualists, offered as an apology that Spiritualism was like the gospel net, that was let down and took in all kinds of fishes. When any person receives a test convincing him of the intercommunion of the worlds, they are in the net, are Spiritualists, but the next great question that arises is, would the labors of a fabulous Hercules make them useful and honored members of society? "It is cultivation," says the Doctor, "that develops the full corn in the ear." Education is the mightiest word in the universe, and we have many lessons of abiding faith, strong hope and persevering labor that we might learn from our orthodox neighbors. Individuality is a wild, unmanageable horse that will dash us over precipices and land us into quagmires, unless there are some enlightened moral principles, bitting and reining this furious steed. When a test is obtained through the medium of our physical senses, appealing to reason, then we should betake ourselves to science, philosophy and reason. Investigate the laws of being, and diligently study until cause is found and traced to effect. Then the inner-soul sense, reason and an enlightened judgment, will be satisfied, and the new born fact will be woven into the spiritual fabric. Then you will be ready for another test. How few ask themselves the question, is Spiritualism enabling me to live a higher and a better life?

There is a religious element in man, innate and as natural as sun-shine and rainfall: This yearning, uplifting, upturning of the eye, the heart, to a power that is higher and better than me; faith is a necessity to bridge over the chasm until our expanding beings can comprehend the nature and attributes of that something, and we will have made good progress, if we sufficiently learn on this plane that this something is incomprehensible. True, this element is feeble in some and with some unawakened and far below the surface, covered with mountains of matter that time and friction only can remove.

How many professed Spiritualists scout the idea that Spiritualism is a religion. Has not Spiritualism done a thousand fold more for us than theology or "Christ and him crucified," in opening the portals and giving us real glimpses of the life to be, giving us line upon line of the philosophy of existence in both spheres? Have not some of us had the most positive evidence that a father, mother, sister, brother or child was at our sides, giving positive evidence that one present knew our unspoken thoughts, and was as familiar with our secret designs as we were? How will we weigh each act and deed when we know a mother is familiar with the intention and will stand by our sides when the deed is performed? Is there no gratitude for these teachings? No sense of obligation? No love of right? No praise? No feeling of duty, that this responsibility must be rolled over from us by extending the good we have to others? No religion? No sense of obligation? How unnatural the thought!

As for Bro. Tuttle's article on "Camp-meetings," I have only to repeat all I have said of the Doctor's article, and sometime in the near future I shall offer my views, which were nearly completed in Mss. form last August, but failed for the want of health and strength to finish it. I will merely add now that I am in favor of encouraging these meetings to a certain extent; much good may result from them, if properly managed, and it is possible for us to turn them into good or evil, and as we sow so must we reap.

The Modern Woman.

Lucinda B. Chandler, in her reply to Prof. Swing, speaks as follows:

The emotional and affectional power of woman in its perverted action is such a potency in society and legislation because it is irresponsible. So, also, is latent and repressed power, such as the human heart generates. The gardens of sorrow have proved schools of wisdom to some modern women who have concluded to cease weeping and seek such responsible power as will enable them to improve the conditions of human life and diminish the causes for weeping.

The "women of India," who never see the world of beauty about them, are shut inside of narrow walls by the same mandate that shut American women from the halls of legislation. The high-born women of India are no fitter objects of commiseration than the free-born women of these United States of America, who, having hearts alive with patriotism and humanitarian impulses, are pointed to gardens of sorrow, where they may weep and seek, as women have wept and sought in vain through centuries. They are no more to be commiserated than American women, who find in their country no inspiration to contribute their talents, energies and fortunes to its welfare.

The American woman who can resign herself to the fact that there is a realm of society that is a field of intrigue, in which it is expected all integrity, rectitude, and honor shall be banished, and rascality hold high carnival, without an impulse to do something more effective and helpful than to weep, is a greater heathen than the woman of India. American civilization has proven that the participation of woman in social institutions has benefited and improved society. It has refuted the idea that woman needs to be, or society needs that she should be put into the firmament of emotion and inspiration. We shrink from the grosser expression of Mohammedan sensuality which conceals the faces of women, but perpetuate the idea in excluding them from participation in legislation. Perhaps we may profitably proceed to a closer study of the "revolutionizing philosophy of life" which "demands human mind and human heart." These are combined in the individuals of both sexes. Man is not void of heart, nor woman of intellect. Individual development depends upon the unfoldment and wise use of both the "work through thought and theory," and the "work through personal attachment," and the progress of social culture depends upon the wise working together of man and woman. Why should the modern American woman reach out to obtain a view of the flowers and fields for the Indian sister, while with her larger opportunity and in her freer atmosphere she cannot obtain for herself the sweet benefits of homes emancipated from the dregs of the dram-shop?

The demands upon the favored woman of fortune, education, and intelligence call for the utmost stimulus of her nobility and heroism, her devotion and ingenuity. The pulpit may do much as an agency of moral and ethical culture by encouraging women to discover wise methods to actualize ideals, and to lead the woman who works rather than the woman who only "walks to and fro in the gardens of sorrow," and "weeps."

There is in the spiritual philosophy a panacea for all chronic religious diseases. It explains away the blood professing theory, and in its stead it presents man as the most perfect representation of the divine, with reason to guide his feet into practices which lead to higher and better conditions than can be attainable by any other process.

A CHEERFUL RELIGION.

What the Ancient Egyptians Believed and Practised.

(Fortnightly Review.)

The honor due to parents sprang naturally from the belief in God as "our Father which art in heaven." We constantly find inscriptions on the tombs such as the following: "I honored my father and my mother: I loved my brothers. I taught little children. I took care of orphans as though they had been my own children." In letters of excellent advice addressed by an old man of 110 years years of age to a young friend—which form the most ancient book in the world, dating 2,000 B. C.,—he says: "The obedience of a docile son is a blessing. God loves obedience. Disobedience is hated by God. The obedience of of a son maketh glad the heart of his father..... A son teachable in God's service will be happy in consequence of his obedience, he will grow to be old, he will find favor." This is the earliest appearance of the "first commandment with promise," (Eph. vi:2,) the obedience to God and man which was the "essence of Hebraism." The moral code of the Egyptians was exceedingly elaborate. It consisted of forty-two commandments or heads under which all sins might be classified. This code was the ideal placed before man on earth, it was the standard of perfection according to which they would be judged in heaven. Some of them are of local interest only, but most belong to the eternal laws of right and wrong written on the tables of the heart. Men were taught from their childhood, as childhood are nowadays taught their catechism, that they must appear in the presence of the Divine Judge and say: "I have not privily done evil to my neighbors. I have not afflicted any, nor caused any to weep. I have not told lies. I have not done any wicked thing. I have not done what is hateful to the gods. I have not calumniated the slave to his master. I have not been idle. I have not stolen. I have not committed adultery." I have not committed murder. And so on. But their commandments were positive as well as negative. On the tombs we find the common formula: "I have given bread to the hungry, water to the thirsty, clothes to the naked, shelter to the stranger." In the lamentations at funerals, the mourners see the deceased entering the presence of the Divine Judge, and they chant the words: "There is no fault in him. No answer riseth up against him. In the truth he liveth, with the truth he nourishes himself. The gods are satisfied with all that he hath done..... He succoreth the afflicted, he gave bread to the hungry, drink to the thirsty, clothes to the naked, he sheltered the outcast, his doors were open to the stranger, he was a father to the fatherless." This was the principle of the final judgment announced by the Son of Man, to whom "all judgment is committed," some 4,000 years afterward, among the hills of Palestine. This tenderness for suffering humanity is characteristic of the nation. Gratefully does a man acknowledged in his autobiography (4,000 B. C.): "Wandering I wandered and was hungry, bread was set before me: I fled from the land naked, there was given me fine linen." It is a glory to a man that "the poor shall make their moan at the door of his tomb." An inscription on a tomb at Beni-Hassan, written about 2,500 B. C., reads: "I have not oppressed any widow. No prisoner languished in my days. No one died of hunger. When there were years of famine I had my fields plowed. I gave food to the inhabitants, so that there was no hungry person. I gave the widow equal portions with the married. I did not prefer the rich to the poor." On a wall of the temple of Karnak there is sculptured the earliest known extradition treaty. It is between Ramses II. and a Khetan prince. The last clause provides that political fugitives are to be sent back, with following humane provision for their personal safety: "Whoever shall be delivered up, himself, his wives, his children, let him not be smitten to the death; moreover, let him not suffer in the eyes, in the mouth in the feet; moreover, let not any crime be set up against him." This treaty was engraven for the Khetan prince on a silver tablet. In a volume of maxims we read: "Maltreat not an inferior. Let your wife find in you her protector; maltreat her not. Save not thine own life at the cost of another." On the tomb of a man at Et-Kab, (4,000 B. C.) it is recorded that he "never left home with anger in his heart."

Why Is It?

The question often arises, why there exists a general disposition to avoid church observances of the Sabbath, or at least why there is a growing indifference to them? It is becoming the fashion to supplement church services with music of a high order in the hope of drawing a large attendance, while the high church adds a ceremonial that arouses attention either from curiosity or to gratify the emotional feelings. If we classify society, it will appear that the church educated portion regard sabbath observance as a religious duty, while the advanced and liberal minds attend lectures for the purpose of hearing new truths elucidated and applied to the wants of the age.

Notwithstanding this interest that is largely apparent among Spiritualists and reformers, their attendance on public services, as compared with the orthodox churches, is simply insignificant.

Seeking for an explanation of this state of things, may we not revert to the operation of nature in the external world? Shrubs, trees and flowering plants are, in their infancy, nursed and sustained by the hand of man until in their maturity they become self-sustaining and independent of outside aid. So it is with mankind; lyceums and churches are educators, adapted to children, both young and old, who, after graduating, become a "law unto themselves," and hence are not so strongly attracted to church observances, which may account for a seeming indifference among Spiritualists. PENN.

Another Good Man Passed On.

To the Editor of the Religio-Philosophical Journal:

Mr. D. W. Crawford, an old citizen of this place, passed to his spirit-home on Wednesday, Dec. 14th, near Cambridge, Texas, having gone there with his wife a few weeks since, hoping to benefit his health. In his last moments he made several attempts to write, but when he failed for want of strength, he whispered in his wife's ear, "Tell them that I died a true Spiritualist. We are not alone; my mother is here, with other friends. I feel their touch." Mr. Crawford was about fifty-three years of age, and commanded the respect of all who knew him. His remains were brought here and buried by the Masonic order. His wife has the sympathy of all friends. She fully realizes that her loss is his gain. A. J. LEWIS.

Council Bluffs, Iowa.

A Singular Coincidence.

About two weeks ago, a lady met a daughter of Mr. A. B. Brannon, a city policeman, and said to her, "Madam, you have a little brother that is going away to a place at some distance from here, and is expected to stay for some length of time. But he will not stay away very long, as he will meet with a serious accident and be brought back to Portland;" by referring to the *Telegram* of yesterday, may be found a notice of the return of young Brannon with his arm broken in two places. This is only one of the many verified predictions that have been made here in Portland within the past two months by Madam Normand, who claims to be a natural clairvoyant and seeress; allowing that the madam is simply a guesser of events to come, she can take the palm.—*Telegram*, Portland, Oregon.

Otis Brisco writes: Of all the spiritual papers I consider the JOURNAL the consistent one.

The aim of education should be rather to teach us how to think than what to think, rather to improve our minds so as to enable us to think for ourselves, than to load the memory with the thoughts of other men.—*Beattie.*

As folly on the one side, though it should enjoy all it could desire, would, notwithstanding, never be contented; so, on the other, wisdom ever acquiesces with the present, and is never dissatisfied with its immediate condition.—*Montaigne.*

Notes and Extracts.

Jesus said he was the son of man.

All church association is but temporary.

Impatience dries the blood sooner than age or sorrow.

Spiritualism calls mankind back from their speculating to a life of realities.

There is no real grounded opposition to the spiritual philosophy in the souls of man.

What is known as church influence is the most formidable enemy we have to cope with.

We perceive no virtue in blood; we delight not in suffering, whether borne by a God or man.

Jesus with his keen spiritual insight, saw the mental and spiritual conditions of his followers.

Nothing can compensate like cheerfulness for the lack of other possessions, while in itself it makes up for all others.—*Schopenhauer.*

Gather up the beautiful as you journey on; learn to enjoy what is yours to-day; learn to love humanity; then you will learn how much you love God.

Ingersoll.—A girl received a reward of $20 from her father for climbing a church steeple at Savanah, Michigan, standing on the knob, and cheering for Colonel Ingersoll.

Good intentions are at least the seed of good actions; and every man ought to sow them, and leave it to the soil and season whether they come up or no, or whether he or others gather the fruit.

We do not go to heaven, but heaven comes to us. They whose inner eye is opened to see heaven, and they who see it, are in it; and the air to them is thick with angels, like the background of Raphael's "Mother in Glory."—*F. Hedge.*

Every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemies he kills passes into himself, so we gain the strength of the temptation we resist.—*Emerson.*

It is claimed by the Christian world that the birth of Jesus was the fulfillment of the law, that all previous promises centered in him, and he became their Savior. This idea has been carried forward, and forms the basis of all Protestant and Catholic religions.

Spirits show more patience with mortals than they are credited with. They are willing to keep trying so long as there is the least shadow of hope, but sometimes we tire and grow weary when it seems as though every step was but the repetition of one just taken.

Men can understand the religion of Spiritualism because it appeals to the affections without threatening. It opens the door of the soul and lets in light from the spheres above, and the welcome voices of loved ones are heard saying, "Be of good cheer, for the morning dawneth."

There is a sickly sentimentality cherished in the minds of many concerning Jesus. They hug that old idea of having his righteousness imparted to them. Their great love centers in the idea that because he lived an exemplary life that they will be saved from the consequences of their shortcomings by their great love for him.

The expectant end of the world or second advent of Christ has been the inspiration that has founded and developed a somewhat numerous sect, who, despite the continued failures and sore disappointments when they looked for the coming Lord, still trust and wait and warn us to be ready, for the great day is near.

Sir Joshua Reynolds was asked by a student, going to Italy, what he ought to observe and study, and found himself greatly puzzled to answer. What he did say may be summed up as follows:—"If you have no talent or genius, it does not matter what you select or study. If you have talent or genius, you will find out for yourself."

Oh! for a man that will stand up and say, I want to be good, honest virtuous, and upright, loving my neighbor as myself, helping my fellow-man along the rugged road of life, simply from a love of doing these things for their own sake, and not because he fears eternal torture in hell and hopes for a reward of a golden crown in heaven.—*Paines "Age of Reason."*

A clergyman, who had been traveling in a remote part of the West, was asked by an old pious lady if he saw any encouraging signs of the spread of religion? "I heard something," he said rather hesitatingly, "which you might possibly call encouraging. As I passed a cabin, a woman called out to her daughter—'Jerusby Anni you snarly-headed, mean little cuss, come right in to prayers.'"—*The Hour.*

Since the advent of "Millerism" thousands have suffered the "torments of the damned" in anticipation of the coming conflagration when the "heavens shall be rolled together as a scroll" and the "earth shall melt with fervent heat," and still more terrible the expectant judgment that should pronounce the awful words, "depart from me ye cursed into everlasting fire prepared for the devil and his angels."

During the thirteen days' siege at Yorktown, ending with the surrender of Lord Cornwallis, the British loss was less than three hundred men, with a captured army of nearly eight thousand, with seventy-five brass and one hundred and sixty iron cannons, seven thousand seven hundred and ninety-four muskets, twenty-eight regimental standards, and eleven thousand dollars in specie in the military chest.

Necessity is not, as of old, an image without us, but a magic web woven through and through us, like that magnetic system of which modern science speaks, penetrating us with a network, subtler than our subtlest nerves, yet bearing in it the central forces of the world. Must not art, then, so reflect life as to give the spirit what it needs in these bewildering toils—a sense of freedom?—*W. H. Pater.*

There are many spiritual mediums who are giving their time and the use of their organisms so that light and the immortality of the soul may be demonstrated to the world. There are thousands of mothers living monuments of unselfishness: there are wives linked to profligate husbands whose whole lives are a continual sacrifice, striving to win the erring ones back into the paths of rectitude. Are they not saviors?

There is nothing about a household which is of more importance than the character of literature which is to be found therein. Not all kinds of papers are of benefit to children, but it requires the best taste and judgment on the part of the parent to make a suitable selection. A home without books and papers is of no value to a family, but a home with books and papers injudiciously selected, is just as likely to be a curse to a portion of the household as otherwise.—*Western Home Journal.*

Railroads and Population.—To every 10,000 inhabitants in Sweden at the end of 1878 there were 7.16 miles of railroad; in Switzerland, 5.52 miles; in Great Britain and Ireland, 5.03 miles; in Denmark, 4.64 miles; in Germany, 4.60 miles; in Belgium, 4.34; in France, 4; in Austria, Hungary and Holland, 3 miles; in Spain, 2.26; in Russia, 1.68; in Italy, 1.51. In Europe as a whole there were 3.19 miles of railroad to every 10,000 inhabitants. In the United States at the end of 1880 there were 18.57 miles of railroad to 10,000 inhabitants, and the length per inhabitant is rapidly increasing, in spite of the rapid growth of population.—*Railroad Gazette.*

Is there any more positive evidence that death ends all than there is that life is continued? Outside of Spiritualism, all argument is only speculation. The Materialist attempts to prove his position by logic, but what evidence has he? The Christian argues that some are saved but others are lost. What evidence have they? They will no doubt refer you to a book, but the evidence of the book is not unimpeachable. If it does advance the theory of immortality it also teaches the doctrine that man and beast go down together and sleep side by side in the grave. Such contradictory statements cast a shadow over the claim of divine inspiration, and it is from causes like these which have led to skepticism and infidelity. When modern Spiritualism was revealed to the world there was then an opportunity given to prove the truth or falsity of those statements. If the end had come there was nothing to be gained by trying to impeach the doctrine of annihilation. There was nothing to be gained in studying Scripture, for the world is not confined to one book for its moral precepts. We find implanted in mankind a love of the beautiful, a desire for happiness. There are codes of laws for the preservation of order and the protection of society.—*Ohio Branch.*

Spiritual Consolation.

O guide thy bark with care, my child,
A thousand dangers hide
Along the current now so mild,
Of the river thou must ride;
And golden lights will dance anon
To lure thee from thy way;
O heed them not! push on, push on!
And say thy tempters, nay!

List to thine angel guard, my child,
These dangers cannot harm
Whilst thou dost keep thy soul unsoiled,
Thy heart both pure and warm.
The world may threaten; keep thy boat
Straight where thine angel beckons!
Push on, push on, and thou shalt float
Safe mid a thousand wrecks.

The waves will oft run high, my child,
And clouds will lower, as dark as death;
Mad storms shall rise around the wild
To shake thy courage, try thy faith;
These twain shall part the clouds for thee,
And herald in the dawning day;
Push on! a voice shall speak to thee,
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Stevens Point
Menasha
Oshkosh
Fond du Lac
Watertown
Janesville
Beloit
Rockford
Freeport
Dubuque
Davenport
Rock Island
Moline
Galena
Dixon
Sterling
Aurora
Streator
Ottawa
Joliet
Kankakee
Pontiac
Bloomington
Decatur
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Sedalia
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Prescott
Los Cruces
Mesilla
Tucson
Yuma
Fort Yuma
Fort Mojave
Fort Defiance
Fort Wingate
Fort Garland
Fort Lyon
Fort Dodge
Fort Riley
Fort Leavenworth
Fort Scott
Fort Smith
Fort Gibson
Fort Sill
Fort Clark
Fort Ringgold
Fort Brown
Fort Bliss
Fort Stanton
Fort Wingate
Fort Defiance
Fort Mojave
Fort Yuma
Fort Tejon
Fort Bragg
Fort Ross
Fort Vancouver
Fort Walla Walla
Fort Hall
Fort Bridger
Fort Laramie
Fort Kearny
Fort Leavenworth
Fort Riley
Fort Dodge
Fort Lyon
Fort Garland

"I Wish I Could Believe It."

BY THOS. HARDING.

How strange it is that people will sometimes suppose they are governed by reason, when, if they did themselves the justice to subject their opinions and their motives to a careful analysis, they would find that only an unreasoning skepticism controls them. The materialist, who has gained for himself the reputation of being a good debater, naturally fears to jeopardize the reputation he has won, by admitting that that against which he has long contended, may be true after all, and pride refuses to make the concession that his mind is filled with doubts, fears and hopes of which the outside world little dreamed.

But the speaking magnetic eye divulges the secret of the man, and transmits them along its lightning highway from heart to heart. Let him but see his own sweet glance of hope, his half timid, modest look of doubt, and the tear of an affection intensified by memory, and they will make an appeal which his pride will not be able to withstand. So I thought as I conversed recently with Mr. Hobson, the postmaster of Valentine, Ind., on the subject of Spiritualism. He reasoned, or rather argued, as Materialists usually do. "Now," said he, "you will admit that nothing valuable can be accomplished without labor," and he so shaped this supposed axiom as to make it appear as an argument against Spiritualism. "But," said he after a while, "I am willing to acknowledge that I have seen some things that staggered me," and he went on to tell how at one time, when in Lima, Ind., that an ignorant Dutchman, a stranger to him and his family, who could scarcely write his own name and could hardly speak intelligible English, certainly could not spell or write correctly an English word—how *that* ignorant Dutchman wrote a communication in his presence quite unexpectedly and signed this name, Precilla A. Hobson. It mentioned the time and place of her decease, her age, in fact all the circumstances attending her sickness and death, and he (Mr. Hobson) assured me that he could swear it was the handwriting of the sister whose name was signed to the paper, and beside all this the message assured him that it was written for the sole purpose of convincing him that there was a hereafter, and signified that she was happy in the life immortal. "I acknowledge," said Mr. H, "that almost convinced me." After hearing this I reminded him of his first and main proposition that "nothing can be accomplished without labor." "Now," said I, "if your proposition be true, you may possibly form some idea of the long continued labors, the persevering industry of that young lady, your sister, who for the sole purpose of convincing her brother of a great truth, undertook the difficult task of learning how to control that medium, and you may also conceive what her feelings must have been when, after the long sought end was accomplished, she discovered that it was all in vain; how sad and disappointed she must have felt when she turned away." The great, good, human heart was touched by these simple words and the narator's eyes filled with tears, as with a deep sigh he said, "I wish I could believe it."

It is only a question of time when intelligent men like Mr. Hobson will be convinced, but they must exercise reason and common sense in dealing with this matter, and not permit themselves to be the very slaves of an unreasoning skepticism. Many of us were there once, and as the great beauty and sweet consolation of such a knowledge dawned upon our comprehension, how the words of longing swelled up from our heart, "I wish I could believe it."

Long ago in my orthodox preaching days, I officiated at the funeral of a lady in the village of Fawn River. She had been summoned away from an affectionate husband to mingle with other angels in their native sphere. At the conclusion of my discourse and while the procession was forming for the graveyard which was some distance off, the bereaved husband took me aside. "You said just now," remarked he, "that I would meet her again in the future. You said you hoped it, or thought it, or believed it, or something to that effect. What makes you think so? How do you know that she *has not* gone forever?" I told him what Jesus said, "Because I live ye shall live also." I told him that the Lord came "to bring life and immortality to light," and that Paul said, "There is a natural body and there is a spiritual body," and quoted such other texts as I could remember. "Have faith, my dear brother," said I, "and remember the words, 'If any man lack faith let him ask of God who giveth to all men liberally.'" The poor, heart-broken man turned away disappointed, his sufferings were too great for tears, and as he moved away from me to take his place in the carriage near the coffin, he bowed his head mournfully and replied, "Well, well, I wish I could believe it.

Is it possible that on the broad surface of this earth there is one man or woman, who does not feel interested in the great question of a future life? Is it possible that any one who has ever heard the subject mentioned can rest until he has solved the question, "Is there a future *for me* or is there not?" Is it possible that there is one human being who in his heart of hearts does not say, "I wish I could believe it?" Is there one intelligent individual who, after he is convinced does not over and over again question the evidence, by which he attained to this inestimable knowledge, lest he may have deceived himself and that "The wish was but father to the thought," as it looks almost "too good to be true?" Most anxiously have we again and again gone over the ground lest we might have been too easily convinced, and again and again have we rejoiced to find that "our house was built upon the rock" of positive demonstration.

"I wish I could believe it." Ah! My brother, my sister, with all my heart, I wish you could, because there is peace in believing.

Sturgis, Mich., Dec. 8th, 1881.

Vaccination.

BY PROF. ALEXANDER WILDER.

In the present epidemic of vaccination it may be well to consider the utility of the matter before rushing to an expedient so unscientific, so absurd, so utterly useless, but seldom really mischievous.

1. There is nothing whatever essentially prophylactic in vaccine virus, enabling it to ward off or mitigate small pox. In the present epidemic, the vaccinated contract the disease with the same facility as the unvaccinated; and such has been always the rule. The only way of any account to disguise this fact, has been to denominate those unvaccinated who did not show scars. Persons have had small pox repeatedly, and certainly no blood poison artificially employed, can be rationally supposed to be more effective than a previous variolous attack.

2. Edward Jenner, the great luminary of vaccination, after repeated failures to protect with it, declared absolutely that cow-pox virus was no safeguard whatever against small pox contamination. Patients of his had both diseases, and similar facts had been noticed by others.

3. Mortality from small pox is as severe in the present epidemic, as when there was no vaccination.

4. Other diseases are liable to be communicated with the virus. Syphilis is now spreading over England from this cause, and has been so disseminated here; also other loathsome ailments. Pulmonary consumption can be also inoculated in this way. Even cattle have this disease and transmit it to human beings. Bovine virus may, therefore, be the plague-sores. Certainly, consumption has multiplied six-fold in England since the vaccination became general; and in the United States, there is generally most consumption where there is most vaccination.

However, it pays the doctors to vaccinate. This is an argument not easily to be got over. Whoever opposes for conscience's sake, knowing and doing better, is stigmatized accordingly. Yet the days of the loathsome vaccine pest are numbered.

Letter from Sydney, New South Wales.

To the Editor of the Religio-Philosophical Journal:

Your extensive circle of readers will be glad to learn that Professor Denton has been an undoubted success in the Australian colonies, and did my statement require proof, abundant evidence is given in the following programme of his movements. You are already aware of his having given lectures in Melbourne and other parts of Victoria, and a double course in Sydney, all of which have brought substantial "grist to the mill," but his line of conduct for the future will be news to you, and I therefore give it as he spoke it to me two or three days ago. He said, on the 18th inst.:

"I go to Tamora" (a mining township of New South Wales) "geologically to-night, for a few days; I then proceed to Tasmania, where I will give a course of lectures; thence to New Zealand, returning from there to Sydney in about five months, when I hope to give some of my radical utterances, and take an occasional trip to Melbourne. My next move will be to Brisbane, Queensland, taking ship from there to Adelaide, South Australia; then to the Diamond Fields of South Africa; afterwards a course of lectures in Old England, and home to America through Egypt."

As the learned Professor does not expect to see his family until near the end of 1883, you may easily imagine that he finds the position of travelling lecturer a lucrative one. So far Mr. Denton has confined his lecturing to scientific matters, but he has been singularly outspoken on the great religious questions, even in these lectures, and his conduct in this respect is in marked contrast to that of the eminent Mr. Proctor, who, while evidently having no sympathy with orthodox views, was always at great pains not to offend the theological idiosyncrasies of his hearers. Truly, Mr. Denton is an earnest man and was never more so on the Sydney platform, than in his last two lectures, entitled "The Origin of Man" and "The Scientific Evidence of Man's Future Existence." Both lectures were crowded to excess, and people had to be turned away from the doors. I had just received your issue of the 1st October, containing the biographical notice of Mr. Denton by Hudson Tuttle, on the day of the former lecture, and was pleased to be able to hand the paper to Mr. D. before his lecture. When he returned it a couple of days after, I asked him if the facts were accurate, and received the reply that they were; but he thought Mr. Tuttle had noticed him in a very flattering manner. He spoke in very high terms of the JOURNAL, so high in fact that were I to quote his exact words, they might engender feelings of jealousy on the part of the proprietors of other papers. Surely the cause of Spiritualism may be proud of two such able advocates as William Denton and Ada Foye. Personally I know of much good resulting from the visits of these friends to our shores, and as they have done so well, I know of no reason why others should not do so also. If therefore, any other earnest workers in the cause are contemplating a visit, and will care to write me a line in advance, I will cheerfully answer any questions I am able to. Sydney is a sufficient address to find me.

MRS. ADA FOYE IN SYDNEY, N.S.W.

Mrs. Foye having given three public séances in Sydney, the manifestations in each case being preceded by remarks and explanations in connection with the sublime truths of Spiritualism, it may interest your readers and other mediums to hear that her efforts have been crowned with signal success, and that this exceptionally gifted lady has been the means of awakening a desire for spiritual truths in many a slumbering breast. Mrs. Foye gave her séances before full houses, and in every instance correct replies were given to the inquiries.

Mrs. Foye has lost none of her power by crossing the Pacific. The very first case was a most remarkable one. A German baker (a Materialist) in an extensive business in Sydney, received a communication giving particulars about a favorite nephew who left Newcastle, N. S. Wales, with a cargo of coals for Yokohama, four years and a half ago, and never since been heard of. The communicating spirit gave proofs of identity, and then furnished information which yet remains to be proved. The questioner was much agitated, and asked the audience to excuse him in order that he might retire and carry the good news to his family. Another case was that of a member of the Colonial Legislature, whose mother gave satisfactory proof of her presence, and who answered also some startling questions relative to a supposed murder, which took place on a station belonging to the family. Three persons present conversed with communicating spirits in foreign languages, said to be unknown to the medium, viz., Danish and German, and a friend of my own, a skeptic to Spiritualism, received such convincing proof of the presence of his brother who had passed over in Melbourne, that he is now an earnest investigator. Several mental questions were satisfactorily answered, and so far as I could ascertain, in no single instance was an incorrect reply given. Mrs. Foye is undoubtedly a phenomenon, and can rest assured that long after she leaves Australia, her influence for good will remain. Many friends of my own have had delightful private sittings with her and have good cause to bless the name of Ada Foye.

CHAS. CAVENAGH.

Sydney, November 9th, 1881.

Christianize or Spiritualize, Which?

BY C. W. COOK.

To the Editor of the Religio-Philosophical Journal:

It is very evident to the thoughtful reader that Spiritualism is winning its way. Notwithstanding much that is vile seeks to cover itself with her spotless garments, still she is often beheld in her own heavenly purity, and many minds, seeing her divine tendency, are either openly proclaiming her truths, or, Nicodemus-like, consulting the oracle in secret.

The recent action of the "Episcopal Church Congress" shows that an institution esteemed, learned, and honorable, has not only deigned to notice this new child of despised Nazareth, but is somewhat disposed to fairly, yes, respectfully question it. Will it ask, "What have you of truth?" "What have you of help to humanity?" or will it ask, "What have you agreeing with our dogmas and traditions?" "What have you of help to the Church?" We shall see.

There are some minds among Spiritualists who are much elated at this recognition by those high in learning, in respectability, in authority. They say, "Now Spiritualism will advance to its true pinnacle," "Now we shall be recognized." It is well for us to rejoice when others behold the light, for it will guide them out of the night of error into the day of truth. It will render them wiser, more helpful, more hopeful, more happy. But when an institution, *as such*, and particularly a theological institution, finds in the despised and lowly, something to attract its notice, it may be seeking thereby only to increase its own strength, and so rivet the chains of Authority only the stronger upon the children of men. Has not such been the case in all past history? Have not Heathenism and the Mosaic theology thus survived by accepting those truths which the reformer of Nazareth taught, and so incorporating them with, and warping them to their purposes, as to strengthen them and keep them from going to decay by the natural progress of the race? The Christmas festivities, now passed, furnish one answer. Let us not be so grateful to this new, this seemingly candid recognition of the church, as to be forgetful of the lessons of history, or blind to results. Let not our worship at the shrine of Saint Popularity carry us off our feet and sink us in the grave of the Past beath its many mighty errors.

It seems to me that this action of the Episcopal Church, especially if followed by other Christian denominations, places Spiritualism and Christianity in the same attitude towards each other that Heathenism and Christianity were in at Rome during the early centuries of the present era. Will the Animal swallow the Angel and assimilate her to its purposes; or, will the Angel resurrect what is life giving from the tomb of error into which the Animal has plunged it, and give it to humanity with her own helping hand to aid it up the heights of progress?

Hitherto Spiritualism has sustained, and probably still sustains, the relation to Christianity of a little leaven, *literally hidden* in the inert mass of the churches. May it lighten, enlighten, and elevate them from the *theocracy* of Moses to the *democracy* of man: from the worship of imaginary beings to work for humanity; from the deathly stupor (or shall I say stupidity?) of forms and ceremonies to the life ennobling spirituality of the Harmonial Philosophy.

But whatever is the outcome, let us hope and let us so labor, that Spiritualism will spiritualize Christianity, and not Christianity christianize Spiritualism. The former will bring mankind progress, with its concomitants: truth and happiness. The latter will deliver us into the hands of Authority, with its concomitants: error and fear.

Says brother Davis (Penetralia, p. 204): "The worst disadvantages would result from the adoption of Spiritualism by the churches. Let churches discover that it is their safest policy to invite you in, in order to preach their Spiritualism to you; then accept, and you will become incrustated amid the consolidations of time-serving institutions. In fifty short years our Spiritualism would have a sectarian encasement. Forbid it, O Genius of Progression! Spiritualists! stand positive; do not go backward. Go up into the resplendent temple of Father God and Mother Nature; stand yefirmly there; and into yourselves welcome the spiritual testimony."

Quincy, Ill.

A MAN MYSTERIOUSLY STRUCK DEAD.—A friend describes to us a remarkable scene witnessed by him at a religious meeting on Whitby Island W.T. A member of the church, while talking, called upon God to strike him dead if a certain statement made by him, in the strongest and most unequivocal manner, was not literally and exactly true. He had barely uttered the last word when he fell dead. Coming as this did in the church, and upon the leading member, after the making of such a declaration, the effect upon the congregation can only be imagined. It was subduing, terrifying, awful. The witness of such a scene can never again doubt the omnipresence and omnipotence of God.—*Seattle, Cal., Post.*

[Worcester, Mass. Spy.]

Nothing on Earth so Good.

Certainly a strong opinion, said one of our reporters to whom the following was detailed by Mr. Henry Kasshop, with Mr. Geo. E. Miller, 418 Main St., this city: I suffered so badly with rheumatism in my leg last winter, that I was unable to attend to my work, being completely helpless. I heard of St. Jacob's Oil and bought a bottle, after using which I felt greatly relieved. With the use of the second bottle I was completely cured. In my estimation there is nothing on earth so good for rheumatism as St. Jacob's Oil. It acts like a charm.

What we charitably forgive will be recompensed as well as what we charitably give.

A Varied Performance.

Many wonder how Parker's Ginger Tonic can perform such varied cures, thinking it simply essence of ginger, when in fact it is made from many valuable medicines which act beneficially on every diseased organ. See other column.

We find ourselves less witty in remembering what we have said than in dreaming of what we might have said.—*Petet.*

Elegance and Purity.

Ladies who appreciate elegance and purity are using Parker's Hair Balsam. It is the best article sold for restoring gray hair to its original color, beauty and lustre.

Prof. Denton.

In a private letter, of which we take the liberty to publish the following, Prof. Denton says:

"We are preparing for a trip through Tasmania, New Zealand, and after visiting Brisbane, Adelaide and Sydney again, I intend to travel through South Africa and the diamond region. I have hardly mapped out my direction after that, though Egypt and Palestine will be taken on my return.

"Mrs. Foye has done most excellent work in Sydney and Melbourne. She must have convinced many hundreds of the truth of spirit-return.

"I never saw before how closely the whole English-speaking population are related. The same songs are echoing round the entire globe; the people in Leonore laughing at the same jokes over which your sides are shaking. 'I never drink ale,' said Shelby at supper to-night. 'What, never!' said a smart young lawyer at his elbow. I hear the names of Ingersoll, Davis, Peebles, Hudson and Emma Tuttle, and the RELIGIO-PHILOSOPHICAL JOURNAL, almost as frequently as in the States, and in the libraries and reading-rooms the old familiar authors, magazines and even papers greet me at every turn. I cannot realize that here, 12,000 miles from home. I am glad to hear that the RELIGIO PHILOSOPHICAL JOURNAL is still sailing gallantly, and I trust that the captain, with renewed vigor, will be on deck and heaven will favor her with its most prosperous breezes."

Prof. Denton is pursuing his investigations in psychometry with marked success, having found remarkably sensitive subjects.

A WEIGHTY QUESTION.—The Petersburg, Virginia *Index-Appeal*, prints the following: "Miles Darden, probably the largest man on record, born in North Carolina in 1738, died in Henderson county, Tenn., Jan. 23rd, 1857. He was seven feet six inches high, and in 1845 weighed 871 pounds. At his death he weighed a little over 1,000 pounds." How many mediums would it require for that spirit to draw sufficient matter from to appear in full form?

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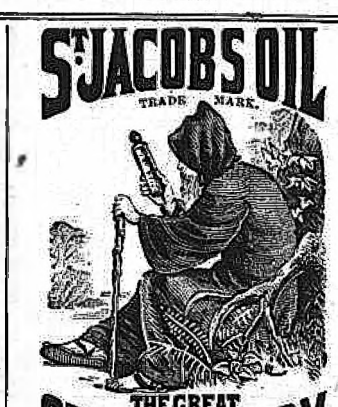

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148 Darling Nellie Gray.
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154 Ben Bolt.
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160 Tim Finigan's Wake.
162 The Hat My Father Wore.
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167 Kiss Me Again.
169 The Vacant Chair.
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Gleanings and Comments.

BY HUDSON TUTTLE.

The *Cincinnati Gazette* suggests to the clergymen of the country the wisdom of burning all their old sermons, as a sort of burnt offering to the departing year and taking a fresh start. It thinks new sermons would tend to fill the pews which the constant use of old ones now keep empty. It is not proven that this is the main cause of empty pews, though certain it is that pews are not overcrowded. The idea, however, is a good one. Old sermons are about the stalest of stale things, but if the new ones are written in the same style, where is the gain? As sermons are usually composed and delivered it is safe to say that the hearers cannot tell whether they have ever heard them before or not. There is such a sameness that there is no point on which the memory can lay hold. We extend the good advice still farther: Burn the old sermons, take a new start, by turning the eyes forward instead of back. Get hold of the inspiration of fresh thought and practical life, and talk about the things which interest the men and women of the present day. The Bible is well enough, but God is not shut up with all his truth in its lids. The Pharisees may have been a sinful race, but they lived 2,000 years ago, and will harm no one now. Cease talking about them, and devote a little time to the Pharisees all around and about and within the churches; men who are loud-mouthed in praising Christianity while they traffic in the blood and the immortal spirits of men. In short, return to primitive Christianity and make it a living religion instead of a dead sham.

The *Akron Beacon* is alarmed about the condition of church exits. In view of the terrible disaster at the theater in Vienna, it thinks no church properly provided so that were an alarm of fire given, there would not in the confusion be great loss of life. Akron is not an especially godly city, but it must be very different from any other in the land, for if the constant complaints of scanty attendance mean any thing there is not a Protestant church in the Union but an alarm of fire would empty in two minutes.

The Rev. Dr. Fulton, the noted Baptist preacher, speaks of American women as "extravagant, frivolous, have a passion for dress and a morbid love of admiration, a distaste for home and domestic life, use half their husbands yearly income in getting an outfit for a months sojourn at a watering place." If politeness allowed calling this accusation by its right name we would say it was a lie, an infamous, slanderous lie. There may be a few women who are extravagant, but the "American woman" is a pattern of thrift and economy. Fulton himself, whatever he may now be, in his early ministerial days was a patron of fast houses, and is certainly a poor judge to decide the question of economy and extravagance. The love of quiet domestic life, of home comforts and enjoyments is a characteristic of American women, and we hope the American men fully second her in this direction.

The *Jewish Chronicle* says: "Judaism can welcome without reserve all the truths that science can conclusively prove, and need claim only the right of diligent inquiry before acceptance, a right which is by no means incongruous with the true method of scientific inquiry." This is a brave admission, and is as true as brave. What other religious system can assert the same? There is nothing so much feared by Catholic or Protestant, as science, and their great fear of Spiritualism, is because it brings demonstration, the true scientific method to the aid of religion; for they know that such aid once evoked, is like the whirlwind, which passing out of control will blow all rubbish and chaff from the truth.

Good Bishop Staunton, of North Queensland, Australia, is not an ardent advocate of a devil or hell fire, but his heart is full of Christian kindness. When a shipload of emigrants landed on that remote shore, worn from the sea and homesick for the fatherland so far away, they found a nice repast spread by him for them, and he gave them a speech full of fatherly direction and advice.

The *Scotsman* thinks that although the "converted Jew" is one of the most interesting specimens produced at the meeting of the Mission Boards of the churches, his cost is rather appalling. This is quoted at a late meeting at $5,005.01, and in times of great scarcity as much as $20,000 have been expended in gaining one single convert, and even then he was such a poor miserable specimen as scarcely to be worth the noise made in taking him in. But, then, there are men who are "inspired" to become missionaries, and they must draw salaries whether their labors are blessed or not.

Now for the test of prayer. A preacher in Tennessee advertises to pray for any body and any thing for a reasonable compensation. He asserts that his prayers will be surely answered, but he does not insure against failure. At the ridiculous price asked, he could not afford to do so. Fifty cents will secure a prayer from this holy man, and the question arises, if he receives the money and the prayer is not answered, is he not liable to prosecution for receiving money under false pretences?

The Chaplain of the House of Representatives has the arduous duty of attending each session of the house and offering a prayer. The shorter this prayer the better, for commonly it is not heard. The house usually meets for eighty days, which requires eighty prayers. For this service he receives nine hundred dollars, or $11.25 per prayer. These prayers average, say ten minutes in length, and hence he receives about $1 13 per minute for his time. If in all this nation of 50,000,000 people there was one who could assign the least good reason for this Chaplain opening the session with prayer, or point to the first direct result of anything coming therefrom, we would not raise the question of the appropriateness of the office. But there is no reason; only the following of an old custom, a superstition, a waste of time and a waste of money.

The *North American Review* has been published for sixty-six years, and has always been regarded as the most solid and thoroughly cultured of our magazines. Last year by an agreement, articles by Ingersoll were admitted to its pages, provided Judge Black would condescend to answer them. In the contest the infidel came to the front, as might have been known from the beginning. Judge Black is in politics a fossil of unknown age, and in religion a fossil at least anti-silurian. His arguments were such as might have had force a century ago. They were not new, nor had they a spark of life. In consequence of this management on the part of the Editor, the house of Appleton & Co. would publish it no more, and it has taken its departure to a new house, setting up for itself, where its proprietor proposes to be free and not a slave.

This action of the Appletons of course was meat for the ministers of the churches, who seized the occasion to hurl their spite at the *Popular Science Monthly*, a magazine exerting a thousand fold greater influence. Darwin, Spencer, Tyndal, Huxley, and their expounder Youmans, are the deadliest foes of superstition. Prof. Youmans instead of coming squarely out on the ground of the right and justice of his cause, attempts an elaborate defense of science, and of these writers claiming that it is false to charge them with atheism. This is pettifogging of the most debasing kind, bad in law, but abhorred in science. What is meant by atheism? If it mean denial of the existence of a personal God; of the trinity of co-equal, co-eternal Father, Son and Holy Ghost, one in three and three in one; of God as a direct creator, as a listener to prayer, then all these great scientists are atheists. If it mean denial in scorn of all the theological dogmas cherished by the Christian churches, then they are atheists. The God of Spencer is the *Unknowable*, and his school accept his lead. They all claim to know nothing of anything but matter and its forces, leaving the question as to the existence and nature of God in abeyance. This, in the nomenclature of theologians, is rank atheism. But the *Monthly* is too popular to be cast away even by the pecuniary piety of the Appletons. It may do as a blind to exercise a sham zeal in regard to Ingersoll, but hardly safe to directly oppose Huxley, Darwin, Spencer, Tyndal, and the whole scientific world arrayed in solid phalanx.

Encourage Them.

BY A. B. FRENCH.

Reader, do you walk the great highway of life with your eyes open to see all whom you meet or pass in the curious journey? Do you listen to the songs and sighs; curses and prayers, which go out from the hearts and lips of those you meet? How diverse the objects they seek and the means they use to attain them! The thoughtful observer cannot fail to be impressed with the irregularities which exist in society. Some are born with a legion of knights before and behind them to fight all their battles. They are rocked in a golden cradle, and carried by strong arms through colleges and universities. Not unfrequently they are presented with diplomas they never earned, and given place and power, for which they have never done a meritorious act or made a heroic endeavor. Around this class gather the fawning sycophants of society, who include in their ranks a time-serving press and pulpit ready to magnify every act they do, and make it appear of great importance. The class in society who need the most encouragement, generally get the least.

Look at that poor but honest man, plowing in the field, tunneling in the mountain, blowing at his forge, or battling with the giants of the forest! Day after day he goes to his toil with a heavy heart. During long weeks and years his tired limbs have scarce known needed rest. The shadow of poverty rests over his humble home. His sick wife and crippled children bring a great anxiety, which robs life of sleep and rest. He has no amusements, no holiday! From Monday morning until Saturday night he grinds at the ragged wheel of toil, and then bends his weary steps homeward only to drop a great tear his honest heart cannot conceal, by the couch of the suffering wife; behind whose pale wan face he sees the only girl he ever loved. His hands are hard, his clothes soiled and worn. He cannot pay pew rent or mingle with fashionable society. *Encourage him.* There is more wealth in his honest, manly heart a thousand fold than his millionaire neighbor dreams.

See the widow yonder! She is stiching by the midnight lamp. Not a sound greets her ear save the song of her needle, singing a requiem over her wasting strength, and the weary breath of her sleeping babes, over whose humble couch she casts anon a pitying glance made mellow by the tear through which it is reflected. That couch and an unpretending mound in the little grave yard, are the most sacred places on earth to her. Hope's star is dim and waning, yet over the waste of weary years she sees her children grown to manhood and womanhood, and they will care for her then until God sends a kind angel to bear her over to him, whose love does not forsake her in the long years of her widowhood. *Encourage her.* There is more true heroism in her faithful struggle with poverty and bereavement than can be found in the deeds of many a battle field.

Other lamps are burning to-night while the wealthy sleep or indulge in midnight revelry. Look up to the attic window where the pale artist has made a home above the "din and jar" of the street. See him toiling there! He hears not the shouts of revelry which ring on the midnight air. Before him is one all-absorbing ideal. How he toils in cold penury to express it in marble, or paint it in canvass. *Encourage him.* The world says he is a dreamer, yet what knows the world of life's higher and tenderer impulses? Genius often shines through the ragged garments of poverty. *Encourage him.*

There is a light in the college building and yet 'tis past the still watch of midnight. It shines through a window from the country boy's room, who came after the term was half gone and the farm work all done, bringing his all in his handkerchief. He is his own cook, washwoman, and chambermaid. There he sits picking out some knotty problem, alone. *Encourage him.* He will win the race and distance all his lazy competitors.

In our moral life the same inequalities are specially pronounced. The man who has no great appetite to subdue, is praised for his temperance, while the real hero who may have been tempted and yet struggles to rise above his passion, gets little praise or recognition.

We call the woman virtuous who never knew vice and shame, and yet the one who has sinned and is battling with a great purpose to rise above it, meets only the frowns of society. Let us encourage every soul who is laboring to attain a higher or better life. The strongest are sometimes weak and the weak always need the encouragement of the strong. A kind word costs nothing and it is worth more than gold to the footsore traveler in the dusty way.

Clyde, Ohio.

The Jesus of the Crows.*

To the Editor of the Religio-Philosophical Journal:

I will write of the beautiful "superstition" of the Absarokas (Crow Indians). Perhaps you have observed the various Indians when not otherwise engaged, hum or sing in "soito voce," have you not? This is their mode of worship to Deity. With all their slothfulness, cruelty and indisposition to manual labor, they have some redeeming traits of character, and this their firm belief and unshaken faith in the ever provident and fatherly care of the Great Spirit, is one of them, from which the scornful 'pale face" of this generation might pattern without detriment to his moral or physical well being.

All Indians have a "medicine song," or prayer, which no other Indian will use under any circumstances whatever, unless he is invited to do so by the one to whom the song or prayer belongs. This "medicine song" is received from or inspired by the Great Spirit, while the Indian is a child, and is received through the medium of a dream. It is his just as much as his own personality or individuality is absolutely his own. He never arises from sleep without addressing in this way his simple thanksgiving to the Great Spirit; never tries to accomplish a single desire without a prayer for success in the undertaking—as in hunting, that he may be fortunate. If he departs on the "war-path," or a horse-stealing expedition, they are prefaced with devotions and sacrificial offerings to his God. In fact, no matter whatever he essays to do, he first addresses the Great Spirit for assistance, and never forgets to return thanks for the benefits received or for his own existence. His "medicine," some amulet carried around his neck is, in a measure, "bottled prayer"—a constant invocation for protection from all harm, while he consigns his body to the oblivion of sleep. The religious ceremony required to prepare this amulet is very interesting, taxing the strong nerves and constitution of the Medicine Maker to their utmost. Some die during the ceremonial ordeal.

Do not think for a moment these little individual songs each Indian sings to himself, are the same they sing and use on more important occasions; not so. Their "Sun dances," "War-dances," "Harvest-dance," the "Dance of the Braves," in short, all their drummings and dancing are but religious ceremonies. But to the story that I sat out to tell, a veritable Indian nursery story, the "old crones" tell the youngsters to amuse or quiet them when they crave fairy stories (I presume), some "Jack the Giant Killer," or "Puss in Boots."

Many snows ago, so many that the oldest and wisest chiefs or medicine men cannot compute the number, the great Sun God used to visit the Crow Indians, in the form of a man, and smile upon them, giving to them wise counsels and protecting them from harm, decreeing perpetual summer with flowers and fruit, ever green and beautiful prairies, and game and fish in abundance. Winter was unknown—no dissensions, no sickness, but all was harmony and happiness.

The "Great White Wolf" was the confidential advisor of the Sun God, always accompanying him in his walks and rambles on the earth, which was then a paradise, the Indians wanting nothing, having all their simple habits discerned or required. The Crows then, a happy, happy people, more numerous than the leaves on the trees, had a young maiden, Pine Top by name, who was very beautiful to look upon. Her eyes were like the stars, her hair luxuriant, dark and fine as the fur of a beaver kitten, tall, lithe and supple as the young pine tree—the queen of the tribe! The Sun God one day while walking out, as was his custom, met this lovely virgin queen in the woodland where the heavy shadows were sleeping and became enamored with her, and she with him. They were married according to the simple rites of the Crows. In time a son was born, more beautiful still than the mother. Great were the rejoicings of the braves. As the young son of the Sun God grew up, he exhibited wisdom beyond all the learning of the tribe combined; did many wonders, made powerful medicine, told them when they would be successful on the war-path or in the chase. Many wise men, medicine men and great chiefs, traveled many moons to pay their tributes of devotion to the young mother and son.

As the moons came and went away there gathered a number of bad medicine men, who were jealous of this wise young chief and sought in many ways to kill him and hide their infamy from the people. The Sun God, through the Great White Wolf, learned of these machinations against his son, and he placed the White Wolf to watch over his wife and son, to protect them from this harm. It so happened one sad day while the Sun God was sleeping in a cloud and the faithful White Wolf was overcome by much watching, the evil medicine men came upon them unawares, and stole the young son and put him to death. They spread him on a tree and killed him with a lance, taunting him with his father's, the Sun God's laziness in sleeping while they had him in their power. When the White Wolf had learned what had been done, he aroused the Sun God and told him all. The Sun God became wroth and banished the White Wolf from his presence, an outcast on the face of the earth, to be hunted, he and his offspring forever. His beautiful wife he carried to his home in the sky. He caused the crops to fail, caused pestilence and sickness, and long, dreary winters and deep snows to come. Famine and exposure killed many of the people. They had wars and dissensions; the strong preyed on the weak; all the past happiness fled away. The game became wild; many times the people slept in hunger, while the Sun God in his bright beautiful home burned them with the heat of his displeasure in summer and chilled them with the cold of his indifference in winter.

V. D. B.

Stillwater, M. T.

*The Crows once a mighty nation now number about 2,800 souls.

Dr. Talmage, who has always advocated and thus far maintained a free church, has found the plan discouraging, and now resorts to the old plan of selling pews. If he with his great capability for "drawing crowds," cannot sustain the free church plan, no one need attempt it, and this remark applies with equal force to "free lectures." The burden of their maintenance always falls on a few, who sooner or later weary of the constant effort. It is better any way that the support be distributed, for the sharing in it becomes a bond of union and strength.

Mediums.

To the Editor of the Religio-Philosophical Journal:

Much has been said, pro and con, in regard to the responsibility of mediums. My own convictions on this subject were stated in a very general manner some two years since, in the columns of the JOURNAL. The statements in that article brought very bitter words from a certain quarter, but I have as yet seen no hint in fact or philosophy that mediums like all others, are not responsible, in a general sense, for the character of the communications given through them, for the class of spirits they habitually attract, and for the lives they lead among men.

True, all of us, and especially the sensitive psychics, are much influenced by our environment, but then it is equally true that like attracts like; consequently, if a medium lives a good life, good spirits will be attracted to him, will manifest through him, and will seek to elevate not only him, but humanity at large. Even in this life, the good, the wise, the unselfish, are attracted together, and to a greater degree is this true in the spirit-life. So far as possible, such souls here unite around our mediums to protect and defend them, and they certainly do the same on the other side of life, only in a far more effectual manner. Now the band of friends in the body would not permit vile persons here to maltreat the medium during his unconscious or negative state, nor would the band of friends in spirit-life suffer vile influences to habitually control or even influence the mediums at such times. Besides, if the medium be upright, such spirits would be repelled from rather than attracted to him. Do the degraded seek the society of the refined and intelligent here? There is no chemistry in death to change this law of association. Now while these things are all true, it is equally true that undeveloped spirits sometimes manifest themselves through our best media. Is this a paradox? By no means. There is always, in such cases a wise purpose in view. How many Spiritualists have thus been taught the useful lesson that they are not indolently to follow a "thus say the spirits," but are to toil, yes, earnestly toil in this as well as in all other fields of human inquiry for anything which is truly worth the having. Again, how many pitiable and to be pitied spirits in the other life have in this way gained a little light, a little sympathy, strength, and help to bear their weary burdens, and to climb the rugged mount of progress. But cases like these are only the exceptions which prove the rule that the righteous life of the medium will attract righteous influences from the other side.

Mediums are subject also, like the rest of mankind, to the laws of heredity. Are they responsible for this? Just as much as anyone. And, like others, they can, and do overcome those hereditary taints and inclinations which they see are bad. And good men and good angels aid them, as they do others, in their efforts to attain a higher manhood. Mediums, then, are not to be judged by isolated facts, controls or séances; but by the general tendency of their lives and teachings. We hear a great deal in these days about fraud-proof appliances, tests, conditions, etc. Now we would give more for a righteous life on the part of the medium, than for all the fraud proof mechanical appliances that could be piled between heaven and earth. The former is within and profound as eternity; the latter are without and shallow as time. Given the former, and the latter are as needless as a taper at midday.

But have we mediums the tendency of whose lives is downward rather than upward? Undoubtedly! the same as we have clergymen, politicians and people of that stamp in every walk of life. What shall we do with them? Uphold their evil practices on the plea that they themselves, are non-responsible? This would be suicide to Spiritualism, false to humanity, unjust, unwise and uncharitable, too, to the unfortunates themselves, and utter folly in us. Shall we try jails, penitentiaries, curses, vindictive maledictions, anathemas? Human history shows that all things impelled by that spirit are futile to reform. Moral sanitariums, with loving and wise effort to uplift the fallen beneath the mountain weight of their own iniquity, must take the place of those things. A knowledge of, and an obedience to the laws of heredity, of physical and spiritual development, must take the place of vicarious blood, of prayers (?), and of an indolent, an impotent, (I had almost said impudent) reliance on spirits. Says Huxley: 'When our knowledge becomes greater, and our obedience the expression of our knowledge, present evils will disappear."

Apropos to this whole subject I beg the republication of an article, published years since in the JOURNAL, from the pen of Mrs. M. J. Wilcoxson. I was conducted to it by spirit influence, on the morning next succeeding the evening that I first felt sensible spiritual awakening. It was in a strange room where I had never before slept, and the article was in a paper which had been put in behind the back of an old picture frame. I believe its perusal and study has saved me much pain, and I am thankful alike to Mrs. Wilcoxson and to the spirit who guided me to it. I wish all mediums and all Spiritualists might read and ponder it. C. W. COOK.

Quincy, Ill.

MEDIUMSHIP, ETC.—FACTS TERSELY EXPRESSED.

BY MRS. M. J. WILCOXSON.

Coming in from a long walk, and weary with the busy hours of the day, I am prompted by a letter before me, to forego an hour's rest, and make immediate reply in your columns—for in this article, I hope to answer more than one objector of the same type.

Says the brother in his letter, "I decline to take any active part in spiritual subjects. Others, I presume, will feel more interest than I do, and will give you much aid in forwarding your mission. I have seen very few persons professing Spiritualism, who live up to the doctrine. Believing is not sufficient to satisfy me. One's daily life should accord with the holy and eternal truths taught by our best advocates. I hear—etc., etc."

Then follows a recital of the brother's complaint against some of our prominent mediums, accusations of immorality of various kinds, which have frightened the timid brother off the public track, and after all, with a characteristic tenderness he says, "It may be purely a slander." Surely enough! Now, every true Spiritualist will most heartily endorse all he has said in favor of a practical Spiritualism, but when it comes to putting out his light, or hiding his talent or influence because some Spiritualists or mediums may be "immoral," (not even granting it "may be slander,") how can we hold our peace? Does my salvation, my religion, my present usefulness, my eternal reward hang simply upon the morality of this or that advocate of the same faith. Were it all true that such and such test mediums had become "habitual drunkards," would the fact prove anything against Spiritualism?

What flimsy robes the tender-footed among us would call their trembling forms in! Spiritualism is a science as well as a religion. It is a system of moral and religious ethics, a solution of one of the most important problems in human life; the question of cause and effect.

As I write, cast upon the receding shores of the bay I look upon a giant old hulk now neglected and going to decay. A picture of departing strength, it lies there, now dismantled, and the waves go sighing and sobbing as they lave its seaward side, and whispering zephyrs seem to repeat the story of its palmy days and proud conflicts with the ocean storm, as it bore on so victoriously through all, to its transient haven. Thousands on thousands had stood upon that firm old deck to be landed upon the soil of liberty, and millions on millions had by the hand of commerce been safely intrusted to the monarch of the wave, and long years had blessed the gallant craft and its pilots, till at last, shattered and unseaworthy, it was laid up for the waters to kiss and comfort, and the bleak, icy storms of winter to mock in its silence. Oh, it made me think of the poor, uncompassioned medium, never lying by, never kissed by the sweet and holy whisperings of the grateful—almost a slave to these purse proud or pharisaical critics, never resting, except to snatch a hasty crust of comfort from some temporary island, and then on again! On with the sighs and burdens, the selfishness and sickness, on with the chains and tortures, the cargo of countless waves and sympathies, the wants and exactions of a hungry struggling multitude of human souls! On! on! in fire or snow, in fair or foul weather, some one is after you, and the strained harp must ever breathe the song that has been awakened, till at last the lightest touch may call for its reflection for weal or woe.

No one ever thought the fact of the old ship's stranding could prove an argument against either navigation or commerce! Why should such arguments as the brother gives, be repeated as an excuse for "lack of interest?" Those mediums mentioned by our correspondent have led millions, either directly or indirectly, to an honest conviction of immortality and spirit intercourse. How many have dated their reformation from that point of conviction! How many have at once set up a moral standard upon the solid basis of such convictions, that has stood impregnable in its proud victory over the draped and deadly shams of popular morality! This is not mentioned at all by the brother. One or two cases of immorality or debauchery must be made to tip the opposing majority of thousands, perhaps, who have at least been benefited; and tumble down the whole respectability and value of Spiritualism!

We do not deny that added to this sin of debauchery however it may originate, is another, if not so deplorable, as heavy to carry along, and that is the sin of cowardice, the same sin that actuated both Judas and Peter! But to return. There is no class of people living on earth to day, who have begun to meet the war of the elements of both these worlds as, have mediums, and it were impossible for any mere spectator to judge correctly of causes and effects that spring from this magnetic unfoldment. To judge understandingly, one must have a mediumistic experience, and know from positive contact with all these forces, pro. and con., what only mediums can know. And all true mediums do know that there is a great domain of influences which some one is made to traverse, in order to educate the world to a knowledge of its perils as well as its victories. Some Jesus descends into hell.

For long years have mediums been the agents of the heavenly world. For long years have they stood amid these great psychological waves, single-handed and alone, beating back the sharks of bigotry under every form, parrying the thrusts of foes within and foes without, and rescuing from utter atheism and skepticism countless believers and adherents to our cause. Overworked and literally robbed of all magnetic balance, you tell us now that these lives have become of a "questionable character," if it is not "purely a slander," which is reported of them. Now we ask, suppose it is not all a slander, whose fault is it? Have you by your superior sagacity or morality, ever helped to avert this result? Hav'n't all these timid, conscientious, and scrupulous critics usually left the heavy burdens to the back of the medium? Have you ever stood in their places, known their trials, met their betrayals, and experienced the countless shocks that must inevitable undermine the magnetic health unless counteracted? Thousands we have who can enjoy mediumship when served up in fine style and seasoned with savory offerings; but when it comes to a warfare with the most deadly and persevering foes, they are not to be found upon the battle ground! The poor and maimed may go to the angels with their scars and mangled, bleeding hearts, while our captious and heartless or unsympathizing professors will shirk off to a pew in Rev. Mr. Popular's church, and hide their spiritual papers through very fear of Mrs. Grundy!

We object to all this shallow, false-hearted, and cowardly sort of Spiritualism. If mediums get sick, have we no balm of Gilead? Plenty of it, indeed, if only a little devotion or sacrifice would apply it! Do people get scared away from oil wells, gold mines and rich benefits, because there are some unfortunates, some licentious, some even rascally operators there? Why! we never heard of such a thing!

Reverend Mr. ——— of Bridgeport, Connecticut, was recently treated to a great notoriety for "taking liberties with the young ladies of his parish." The excitement ran so high that he resigned, and his congregation "recommended him" as a preacher of the true Gospel!

We do not recommend any unprincipled conduct, and deplore the influences that may at times demoralize our mediums, but the laws of mediumship involve a vast field of philosophy, and we sincerely think there are states or periods in which the best mediums are the moral subjects of a psychological tempest, or a positive usurpation.

A very fine medium, and one of a high organic quality, once suffered from a strange obsession. He afterwards told me that a young man who seemed infatuated with his company, was much addicted to the use of liquor, not to become intoxicated, but to increase his hilarious propensities, and that he could not endure the presence of this young man, who was a powerful magnetizer, but he (the medium) would almost immediately pass into an absent state, or with every appearance of intoxication, and from that point the young man would seem to hold him for hours as by a spell. But having learned it, he forbade his young friend the house, which broke the friendship between them, and likewise the spell he had exercised. I should add that this same young operator availed himself of every such opportunity to replenish somewhat his empty purse at his victim's double expense. Now, many important ideas force themselves upon our minds in connection with this theme. Why do the translated make use of such a questionable agency as an unfortunately dissipated character, "if it is not purely a slander" that they are dissipated? We think it is clear that they make use of the most susceptible and negative temperaments. The very susceptibility which makes a subject for spirit control, makes a subject for all other preponderating influences, unless especially fortified by strong repugnance and good superior control. Many seeking the oracle, carry directly into the mediumistic and magnetic sphere the intoxicating atmospheres which they live in—the medium parting with the magnetic oxygen of his being finds the vacuum immediately filled with a foreign commodity, either agreeable or painful and torturing, and from shear ignorance or torture, the result is soon attained.

Again, there is doubtless one side of this subject, "which, as the "undeveloped good" of Spiritualism, the so called "evil" of Spiritualism, may be called sorcery. This is where a selfish, unprincipled motive prompts investigators. They care only for pure personal gain, at any hazard. They consult the oracle with only visions of wealth before them. Their influences are all worldly. They consult spirits in sympathy with their own objects. They may promise to bless humanity if they can make fortunes, but have no idea of sacrificing any personal appetite or enjoyment. They are captious, tyrannical and destructive often, in their discordant dealings with mediums.

Again, mediums are all as naturally human and imperfect as the majority of the world's people. Ignorant of their own best conditions, and often most cruelly robbed of them, they are neither altogether blameless or altogether guilty. Indeed, considering the extreme difficulty of their calling, and the little true sympathy they get in this respect; considering the fact that the most wonderful claims are pressed upon them at all hours and stages, is it not a matter of surprise that they do not go distracted oftener than they do? That a few have been deliberately and habitually guilty of gross deception, we believe is true.

But it is no excuse for my laziness or your lack of interest, my brother. So much the more should we all stand in the ranks, nor basely and cowardly desert. If we have traitors, much the more do we need our true steel, and be that lets his sword rust in the scabbard to day, just in this crisis of agitation, had better never have volunteered.

We would urge upon all the perusal of "Death and the After Life," by A. J. Davis, p. 30, etc. Is not Bro. Davis's triumph to be attributed in great measure to such and orderly and consistent regimen. How many of our public mediums have had a quiet home temple and systematic preparation for so holy a work? Why, it would almost confound the stoutest heart, should we unfold our own private observation and knowledge of this modern martyrdom; a shame to any civilized land.

In conclusion, would it not be well for all mediums to aim at the independence which has so richly rewarded our Bro. Davis with a pure and happy control?

Religion of the Unbeliever.

BY THOMAS HARDING.

"Why," says Jesus, 'do you call me Lord, Lord, and not do the things that I say?" That sounds like good sense, for certainly no one can be called a learner or disciple of a master who does not learn of him and respect his discipline.

Now, when we inquire what it was that this teacher said as proper for his disciples to do, we are astonished to find that those who to-day are calling him "Lord, Lord," and who contemptuously call others unbelievers, are, in almost every instance, denying his teaching in practice, and in many things are doing diametrically the opposite of what he said his followers ought to do. And stranger still, that the "unbelievers" respect the spirit of his teaching and, in some matters at least, observe the very letter of his instructions.

"If you do not love man, whom you have seen, how can you love God whom you have not seen?" So say the so called unbelievers. The best service we can render God, admitting that such a being has a personal or other existence, is to benefit man. Belief with Jesus was of small moment compared with action; he "went about doing good." That is what the "infidel" does, or at least what he claims ought to be done. The unbeliever "stands up for Jesus" on the question of the Sabbath; he says that the Sabbath is our servant, not our master. Jesus repudiated love of self, pride, vanity, self-inflation, persecution, judgment of others, insincerity, making an exhibition of religion, public prayer, love of money, the trade of preaching, forms and ceremonies. In all these and many more the unbeliever is on the side of Jesus and, therefore, is opposed to the orthodox antichristian churches of the 19th century and of the dark centuries which preceded.

Religion is aspiration intensified by a love so universal as to embrace all. Does not the unbeliever experience this, even though he possesses no definable belief in a Deity or a future life? He simply says, "I await the evidence; as soon as my judgment is convinced, I will believe." Isn't that fair between the Deity and him? The depth of a man's religion is not to be measured by the intensity or frequency of his pleasurable emotions. Jesus is not recorded as having had any. "He was a man of sorrows and acquainted with grief." He wasn't a Methodist! He never soared so high in his ecstasies as to be beyond the reach of humanity; he never rioted aloft in the thin air of lunacy. His religion consisted in substantial fruit borne day by day, in storm and in sunshine, in summer and in winter. Jesus bore this fruit, it is said, and that was the fruit he asked his followers to bear. In nearly everything that constitutes infidelity to-day, Jesus was an infidel, and the orthodox of his day so pronounced him.

Jesus was the friend of publicans and sinners, and if he were here to-day he would be the friend of the unbeliever; he would denounce orthodoxy, and orthodoxy would turn him out doors. The religion of the unbeliever condemns orthodox superstition because it was, it is, and it ever will be, the oppressor of mankind; teaches its votaries that they alone are the aristocracy of God, and that all outside its pale are the mudsills of the devil. The quickest way to exterminate heresy is to kill off the heretics; that is the spirit of orthodoxy, to day, as it ever has been, and the accustomed plan would be adopted now, but for the good, square and honest "religion of the unbeliever."

Mr. Giles B. Stebbins in a lecture in Sturgis, Michigan, said that the churches were our "natural allies." I deny the allegation. To what end should we be allied with them? Is it to the destruction of human liberty or the subversion of truth? Fawn upon the churches and they will spit upon you! They despise a Spiritualist even more than a Materialist. They will spurn you from their footstool! Mr. Stebbins ought to remember what Henry C. Wright said to him years ago: "Keep on, Stebbins, the devil isn't dead yet." Wright was right, and until the devil of tradition or the devil of vanity and intolerance is dead, a true progressionist can never ally himself with an orthodox. The religion of the unbeliever teaches him to ask no questions as to what his neighbors private opinions may be, but if he is a true man stand side with him shoulder to shoulder, and do battle for the rights of humanity. The truth will take care of itself. Does Mr. Stebbins think that an unbeliever must necessarily hate a man because he is orthodox? No, but he loves him too well to countenance his weakness.

True religion undefiled, seeks no alliance with darkness. She speaks her highest truth, let who will reject or receive it. She shows an open hand and carries a warm heart, and is fed by the acquisition of knowledge. The Materialist may say hard things against Spiritualism, and the Spiritualist may claim the possession of a knowledge which the Materialist has not, and he may do it in a spirit of self-opinionation, so to speak, and in individual cases offence may be given and a hard word said, but inasmuch as both are contending against the greatest incubus that ever rested on the shoulders of a weary world, they are one; and if the world is to be saved and man delivered, they must bear and forbear—they must work together.

You cannot advance a new truth in the camp of the conservatives; they are arrayed against all innovation. Their God, they say, "is the same yesterday, to-day and forever," and we believe it. The idea of progress in spiritual things is with them out of the question. Upon the unchangeableness of their plan of salvation is based their hope, and the very moment the restraints imposed by intelligent public opinion are removed, hell will be "hot as hot as ever, and persecutors will "rule the roost." The priest "can smile, and smile and be a villain." The spirit of priestcraft is changeless. Of course, there are many progressive men in the pulpit, but they are out of their proper sphere, and many wear the gown who are not priests at heart; but in my humble opinion these facts do not justify Rev. Dr. Saml. Watson in repudiating liberal meetings and publicly announcing his determination to have nothing to do with them in the future. If Dr. Watson saw unpleasant things at one or more of those meetings, I feel assured his truthful heart and progressive head would find things much more uncongenial in orthodox gatherings. Dr. Watson, if the spirit of orthodoxy were rampant as it was and as it longs to be, would have been burned at the stake long since for his opinions.

The Spiritualist says there is a future world; so does the orthodox, and therefore, say Mr. Stebbins, Dr. Watson, and others, they are "our natural allies," but the systems diverge from that point; they disagree in everything else; they have no other belief in common. The Materialist says, "I don't believe in a future life, but I am open to conviction; as soon as the fact is proved to my satisfaction I'll believe it. I won't be able to help myself, a fact proved is irresistible; but whether I am convinced of this or not, I stand up for religious liberty, the secularization of the State, and the safety of the people from the inroads of a superstition by which they are menaced; yes, I am with you in everything that concerns the welfare of humanity. I am your true friend. Let us agree to differ and labor together unselfishly to lift a benighted, priest-ridden world."

What is the experience of the past? We can only judge of the future by what the past has revealed. The church has never lost an opportunity to persecute and enslave, when she had the power; but when did a scientist, materialist, freethinker or philosopher ever persecute any body? Never! We are the "natural allies" of all such. We are "unbelievers" together, and our religion teaches us to hold up each other's hands, that ultimately the sincere Christian, the honest Infidel, and the progressive Spiritualist, and with them all mankind, may be safe from the arrogance and insolence of a dangerous superstition.

The religion of the unbelievers teaches them to have patience one with another; to eschew envy and malice, and where they have not a good word to say of a brother or sister, to say nothing. Its literary organs excuse and do not accuse one another. The shafts of their wit are not levelled against the bulwarks of a brother reformer, but against the foes of reformation. Those who do such things, "know not what manner of spirit they are of;" they possess not the "religion of the unbeliever." The mediums of this religion are not so small as to be jealous of one another, nor so mean as to slander any living creature behind his back, but in all the simplicity of truth and love, they hold themselves as empty vessels waiting to be filled with the nectar which is yet to make glad an entire world.

Glorious "religion of the unbeliever!" inspired by the holy spirits who watch and wait to spread the glad tidings, for which a sad world has yearned—oh, how long! The mission is to teach mankind to love one another; to wipe away the tears of bereavement and replace them by the smile of hope; to make rich the home of poverty by spreading upon its table the bountiful fruits from the gardens of God; to enlighten the dark and weary land of skepticism and hopelessness; to protect a too submissive world from ignorance and the rampant lion of superstition; to cast the water of extinguishment upon the fiery faggots of the bigot, and to give liberty of thought and action to every human being!

God and Humanity, speed the Religion of the unbeliever! Throw no stumbling blocks in her way; you who profess to love her, but patiently work and wait, hopefully toil and forbear. The night is far spent, the day is at hand, the morning star appears—the sweet prophesy of a bright day to come, wherein the stone will be rolled away from the sepulchre, and man will come forth, and the voice will be heard, "Loose him, and let him go!"

Sturgis, Mich.

An Extraordinary Man.

Mr. Fawcett, the Postmaster-general of Great Britain, is a most extraordinary man. He was made totally blind when a young man by the bursting of a gun. But in spite of that he is one of the best informed men of the day; a profound mathematician, and widely read in literature and history. He can handle a rod and fly with wonderful success. In the House of Commons he is greatly respected by all parties. An attendant guides him to the door, and there ready hands are always to be found to direct the sightless minister to his place. When he is addressed he turns his head as though he could see the person to whom his reply is directed. The most remarkable feature about his speech is his wonderful command of facts and figures, which, thanks to his acute memory, he masters with marvelous rapidity and retentiveness. He is greatly aided by his wife, whose attainments are almost equal to his own. Since he was made Postmaster-general he has introduced many reforms improved the postage stamps, introduced a new system of money orders or checks for small sums, and a plan by which the post-office receives stamps as deposits in savings banks, in order to carry out his favorite idea in offering the poor every possible facility for practicing thrift.—*Anon.*

(Jackson Daily Patriot.)

Happy Friends.

Rev. F. M. Winburne, Pastor M. E. Church, Mexia, Texas, writes as follows: Several months since I received a supply of St. Jacob's Oil. Retaining two bottles, I distributed the rest among friends. It is a most excellent remedy for pains and aches of various kinds, especially neuralgia and rheumatic affections.

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Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

LARVAE.

My little maiden of four years old—
No myth, but a genuine child is she,
With her bronze-brown eyes, and her curls of gold—
Came, quite in disgust, one day, to me.

Rubbing her shoulder with rosy palm,
As the loathsome touch seemed yet to thrill her,
She cried, "O mother! I found on my arm
A horrible crawling caterpillar!"

And with mischievous smile she could scarcely smother,
Yet a glance, in its daring, half cowed and shy,
She added, "While they were about it, mother,"
I wish they'd just helped the butterfly!"

They were words to the thought of the soul, that turns
From the coarser form of a partial growth,
Reproaching the infinite patience that yearns
With an unknown glory to crown them both.

Ah! look then largely, with lenient eyes,
On what's beside thee may creep and cling,
For the possible beauty that underlies
The passing phase of the meanest thing.

What if God's great angels, whose waiting love
Behold our pitiful life below,
From the holy heights of their heaven above,
Couldn't bear with the worm till the wings should grow?

[*Addine D. T. Whitney*

It is stated by those who are competent to know, that there are 310 women lawyers in this country. But the number is, doubtless, exaggerated.

The Christmas number of the *New Northwest* is a large, handsome paper, double its usual size, and full of excellent original matter. Mrs. Dunlway gives a full and graphic description of a tour of Oregon and Washington Territory, with glimpses of Idaho and Montana. She also furnishes a delightful Christmas story, and a description of Portland, Oregon.

Mrs. H. M. Robinson has recently published a book of two hundred and fifty pages, called, "Massachusetts in the Woman Suffrage Movement; its general political, legal and legislative history from 1774 to 1881." It is a valuable and able compendium of the cause of woman's progress in the Bay State, and in fact, a portion of the history of the race. Mrs. Robinson is the widow of the well known writer, Warrington.

A HEROINE.

The New York *Herald* thus records the close of a heroine's earthly life: Miss Rebecca W. Bates, one of the heroines of 1812 died at Scituate, Mass., yesterday in the 89th year of her age. Miss Bates and her sister Abigail, daughters of the lighthouse keeper at Scituate, played a noteworthy part at the period named, the lighthouse being made the scene of a fife and drum victory over the English blockade in Scituate harbor. Two American vessels were coming into the harbor laden with flour. As the water was shallow the men-of-war were afraid to venture, and manned two boats to pursue them. They were fast gaining on them when seen by Rebecca and Abbie Bates, when going out to pick up chips to boil the teakettle for the evening meal. The place was under the protection of "Home Guards," who not apprehending any danger were on a forage in a huckleberry patch. The girls had become familiar with ammunition and military music. Perceiving the danger, one of the sisters proposed to face the enemy with guns, but quickly taking in the fearful odds, had recourse to a stratagem. They fled to a side of the lighthouse, so as to be concealed from the enemy, and one of them with stentorian voice called the roll. In an instant after Rebecca struck a martial air on the fife and Abbie hammered on the drum lustily. The music reached British, a flag was hoisted and the two boats wheeled about, and in the act a seaman fell overboard, but was seized neck and heels and hauled in. The music also alarmed the absent guards, who returned in time to raise tumultuous cheers as the enemy were departing, the ladies playing "Yankee Doodle." The deceased lady and her sister Abbie never married.

A REMARKABLE WOMAN.

The following description of one who was driven desperate by the tragic loss of her entire family, is from a western correspondent of the *Sun*, who vouches for its truth: Calamity Jane is a tall, slim woman of about 35, active and of phenomenal endurance. She is a dead shot, preferring to aim directly under an Indian's topknot to any other mark in the mountains. When she was a wiry girl of fifteen, Jane's father was the proprietor of a cattle ranch on the eastern side of the plains. Early one morning the Indians broke into his log cabin, massacring himself, wife and four children, and taking his oldest daughter Jane with them to the mountains. After years of bondage Jane escaped and became a government scout. Like most effective scouts, she has light hair, blue eyes, quiet manners and a silent tongue. She dresses in a full buckskin suit, with leggings and moccasins. A short-barrelled repeating rifle is always slung over her shoulders. A sharp knife encased in a leather belt, hangs at her left side. Many a night, alone on her broncho, she has followed on the trail of Indians, along the foothills of the Rocky Mountains, stealthily watching to see if they were preparing to make early morning raids, as is their custom. Woe to the solitary redskin caught outside the lines of his camp. He knew that certain death awaited him when covered by the rifle of Calamity Jane. This Nemesis of the savages is now engaged in piloting hunting parties and miners to the Buffalo Buttes.

THE HOME OF EMERSON.

In one of Walt Whitman's inimitable letters from Concord, Mass., to the *Critic*, is this picture of a calm and beautiful home life: "Several hours at Emerson's house and dinner there. An old familiar house (he has been in it thirty-five years), with the surroundings, furnishment, roominess and plain elegance and fairness signifying democratic ease, sufficient opulence and an admirable old fashioned simplicity, modern luxury with its mere sumptuousness and affectation either lightly touched upon or ignored altogether. Dinner the same. Emerson had a healthy color in the cheeks and a good light in the eyes..... His mother was a woman of great sensibility, modest, serene and very devout. One of her sons said that in his boyhood, when she came from her room in the morning, it seemed to him that she always came from communion with God."

YOUNG WOMEN AT HARVARD.

We are glad to chronicle the following: The second year of the Harvard "Annex" for women has been a successful one: Forty-seven ladies have attended the classes and have shown themselves eager, devoted and thoroughly well conducted students. Sixteen of them were students of last year. All the courses in Greek have been taken. The managers intend to continue their experiment at least two years longer, perhaps four years. The Boston *Herald* says: "What is already shown in this movement is the existence in the community of a class of women who are capable of taking a high grade of instruction, and who may be said to have reached the point where they require it. More and more the young women in the preparatory schools are inclined to take a classical course and qualify themselves for the annex." Of the forty seven students the larger number, thirty-nine, came from Massachusetts. The health of the students has been good, and Secretary Gilman says that they "have conducted themselves in a manner so exemplary and in all respects satisfactory, notwithstanding the almost entire freedom to which they have been left, that they have rendered the work of both managers and instructors pleasant, and have prepared the public to support the movement with heartiness.

CAUSE INSTEAD OF EFFECTS.

Mrs. Elizabeth Thompson is a philanthropic woman of New York City, who earnestly desires to help people to help themselves. In pursuing her object, she has dearly bought much experience and has grown cautious and discriminating. Her story is a warning to unreflecting and impulsive charity. She says: "I have to be very careful not to innocently become a promoter of something that may injure rather than benefit mankind. Many men and women who apply for help come with so much elegance in their mendacity, that I am sometimes puzzled to know in what terms I may decline the honor of giving.

"Now, after thirty years of constant giving of time, money and thoughts to those in high places as well as in low, to those who only ask for a loan, as well as to those who ask a gift, I have come to the mortifying conclusion that the giving of money, except in rare cases, is a positive sin instead of a charity. We need, and I hope some day will have, a new science—the science of charity—a science that shall deal with the cause rather than the effect. Many of the evils that afflict mankind have their origin in remote causes. We are too much inclined to try to mitigate existing evils and wholly neglect the cause. Year after year, notwithstanding the repeated visitations and desolations of the yellow fever, little or nothing was done in a thorough practical way to ascertain the cause of these recurrences till 1878, when the disease assumed the proportions of a great national calamity. I was asked hundreds of times to contribute for the relief of the suffering people of the South. I always said 'No,' unless I can do something to expose the cause, something to prevent the recurrence of the evil, I shall give to little purpose.

"There are in this city 15,000 saloons and drinking places, and $75,000,000 is annually expended to support them, and most of this enormous sum comes from the hard earnings of the laboring classes, whom in the end drinking degrades and impoverishes. If all these places were placed side by side, allowing each twenty-five feet front, they would extend a distance of seventy-one miles. I have only mentioned these two evils to illustrate my ideas of a wisely discriminating charity."

"But do you never grow weary in well doing and feel like shutting the door against all appeals?" said the visiter. "Oh, no," was the reply, "except for a moment. I find noble and refined natures, highminded, ambitious young men and women, who are well able and willing to strike out for themselves when once on their feet, and those unfortunate men and women who have seen better days, who suffer much, often almost death itself, rather than force themselves upon the attention of any one. Such as these go around among us, hoping, praying, and as I have known, existing for days upon a few dry crackers washed down their hungry throats with tears—such as these it has been my joy to meet, and then I learn that it is indeed most 'blessed to give.' I am sometimes utterly bewildered at the number of recruits that year after year are added to the other class, and I do sincerely believe that extravagance is one of the ruling sins of the day and generation—extravagance in what we eat and drink as well as in what we wear. Why, we waste annually more than the French nation expends."

Letter from New York City.

To the Editor of the Religio-Philosophical Journal:

And so the year 1881 is shrouded, coffined and knelled! Poor old fellow; he did his best, but his gay young successor must do better. The king is dead, long live the king. How full of human nature this. And it is right. Who desires to remember mistakes and heart-burn and unwisdom? Who would bury deep under wintry snows the anxieties and sorrows of the past twelve months? Only, the lessons they have left are written deeper than wrinkles on the brow. Furrows lightly cut, the moss and lichens will cover, but those dug deep in the heart, even the ages must respect.

And the joys we have known, as they are pure, helpful, elevating, they touch with sunshine the ever-springing fountain of the spirit. Blessings on those who have relieved the suffering, cheered the hopeless, and smoothed the pathway for poor, tired, stumbling feet. Doubly blessed be those who have given real spiritual aid and inspiration to their brethren. Of such is the kingdom of heaven.

Though the "gods help those who help themselves," many are not yet in a condition to do this. They are imprisoned in sepulchres of circumstances or organization, and need angels in human form to roll away the stone. May this New Year increase the number of liberators and liberated, and may the JOURNAL long live to do its part.

TENDENCIES OF THE TIMES.

New York has been hard at work amusing itself, and gets very weary at the labor. Simplicity has lost its charm, life is growing artificial and complicated. Society bows down before St. Custom, and one of its days of receiving oblations is Christmas. It demands more costly presents, annually. Children expect the contents of a whole variety shop, and the spoiled darlings are wearied and bored by their excess of riches. You and I were happy over a bit of candy or a picture book, but that is nothing now. The child early learns a long list of "must haves," which grows with his growth and which brings a love of luxury and self-indulgence which only wealth can satisfy. The young woman has views of life which many thousands a year can only begin to satisfy, and the young man comes up with the tastes of a Vanderbilt. Of course, he embarks in speculation; then follows gambling (there are many kinds), and defaulting or embezzlement are the means to cover up his tracks. He is really made an adventurer by luxurious habits; lives by preying upon his fellows. He is not taught by society that only a moderate amount of property can be acquired by any honorable, legitimate avocation, that all over that belongs to others. What soul harmony or culture can be attained by this grasping, feverish, unnatural life of the senses? The smut, air, and sunshine, the clouds and the winds are full of beauty; he sees it not. His soul is closed to all these avenues, and to the lessons of frugal industry and serenity which they teach. Truly, reform must come, or this feverishly diseased condition will eventually break down the very constitution of society.

MEETINGS IN BROOKLYN.

Since writing you last, our Brooklyn friends have kept on in their usual way. The Friday evening lectures have been by Dr. Monck, on "Healing by Magnetism," Judge Coit on "Worship," Col. Hemstreet on "Acteism." One evening was devoted to a conference, and a small edition of the same is held after every lecture. In the estimation of many, these weaken the effect of a speaker, and detract from the unity of the meeting. Col. Hemstreet's lecture was a scholarly production, but were he acquainted with the laws which govern magnetism, he would know that discoveries in that line were made a generation ago, and a little reading would correct some of his hasty conclusions. Mrs. Lillie continues to speak at the Institute, in the name of E. V. Wilson. Theodore Parker and others, while Mrs. Hyzer continues her agreeable ministrations at Everett Hall. It will be seen that the city of churches is plentifully supplied with spiritual pabulum.

NEW YORK CITY.

At Frohisher's hall Warren Chase occupied the platform during December; the other halls have the same speakers annually. Mrs. Nettie Brigham continues with her usual taste and tact to answer such questions as this from the audience: "Before creation, where was light for God to walk in?" as well as others that really take hold of vital truths. It takes an agile intelligence to meet the wants of different minds and satisfy all. The conference at Ebbitt hall is a safety valve for the mental and spiritual ebullition of many a theorist, who believes that he has solved the most important problems of the universe.

STECK HALL.

At Steck Hall, Mr. Davis has given a notable lecture entitled "Marching on Rome," which many have urged him to repeat, dealing as it does with a momentous question. He declares that we are in the midst of a religious revolution, which has not yet reached its culmination. On one side is Roman Catholicism, on the other, spiritual freedom. If there is an infallible word of God, and that word is the Bible, then the Catholic Church becomes a logical necessity. The unfolding of the spiritual nature in a harmonial religion is its only adequate opponent. Protestants must enlist under one banner or the other, and two-thirds of them will probably go back to the bosom of the mother church.

Another valuable lecture was upon the origin of temperaments, and their influence is to be considered at a future day. According to his investigations a single original temperament is at the base of the seven kinds which mingle in various proportions in the individual.

Mr. Davis has also lectured upon "Arabula and Man's Earthly Mission," in which he defined the objects of the Harmonial Association to be work under three departments, viz.: Popular Instruction, Publication, and Benevolence. Evening lectures have been given at Steck Hall by Prof. Wilder, Dr. Dobson and Dr. Gunn, on Sunday evenings in December.

Mrs. H. M. Poole, of Metuchen, New Jersey, lectured on Sunday evening, Jan. 8th, before the Harmonial Association, Mr. A. J. Davis President. Her subject was "The World's Saviors," and the marked attention given her from an audience trained for the past two or three years to earnest analytical thought, was but a just tribute paid to this concise, logical, and finished address. Its eloquence of language, beauty of expression, and subtlety of thought, showing a philosophical comprehension of impersonal principles, made the lecture one long to be remembered by those whose privilege it was to hear it.

Mr. and Mrs. Davis held a reception at the hospitable residence of Mr. and Mrs. Van Horn, on the evening of Jan 6th, at which about seventy friends extended to them the congratulations of the New Year. Mrs. Belle Cole, one of the most charming of ballad singers, sang, and the Orange Quartette (Messrs. Baldwin, Handel Harrison and Mandeville) were received with great delight. Dr. Megge, Mrs. Paul Neffin, and Mrs. Van Horn gave recitations. Mr. and Mrs. Davis both welcomed their friends with genial remarks, and the evening was most enjoyable. Among those present were Mr. and Mrs. H. J. Newton, Mr. and Mrs. S. J. Filley, Mrs. H. W. Farnsworth, Dr. and Mrs. D. C. Dake, Mr. and Mrs. J. M. Farnsworth, Mr. and Mrs. Herman, Mrs. Sowdon, Miss A. Wilson, Mr. Geo. H. Jones, Mr. and Mrs. Young, Mme. de Zarelles, Mrs. Stearns, Mr. and Mrs. Ostrander, Mr. Fletcher, Mr. and Mrs. Wm. Smith, Mr. and Mrs. Morse, Mrs. Robinson, Mr. and Mrs. Barnard and others. But I have trespassed on your space too long. Very truly,

New York, Jan. 7th. Y. Z.

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Mrs. C. Fannie Allyn, Inspirational, Hanchett, Mass.
Wm. Alcott, Inspirational, Hubbard, Franklin Co., Mass.
Mrs. M. C. Allbe, Inspirational, Derby Line, Vt.
J. M. Allen, Inspirational, Ancora, N. J.
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Mrs. Jennie Danenbergerown, Normal, Box 41 Stony Creek, Conn.
J. P. Brown, M. D., Philosophical, Whitesboro, Texas.
Mrs. A. P. Brown, Inspirational, St. Johnsbury Center, Vt.
Prof. O. C. Bennett, Providence, R. I.
Capt. H. H. Brown, 101 Nassau Street, New York.
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Lura A. Crapsey Inspirational, Paris Lake, Jackson Co. Minn.
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J. R. FRANCIS. Associate Editor.

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NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of $3.15 per year. To accommodate many old Subscribers who through neglect or inability do not keep paid in advance, the credit system is continued, but we wish it clearly understood that it is purely as a favor to our patrons as our terms are PAYMENT IN ADVANCE.

The Banner of Light on the Crindle Fraud.

If the RELIGIO-PHILOSOPHICAL JOURNAL has been at times seemingly too sharply critical and antagonistic, it has not been from a desire for controversy, for it is far more in consonance with the philosophy of Spiritualism and the wishes of the editor, to preserve perfect harmony. Besides it is the easiest and most profitable to move with the stream and not attempt to direct one's course by a defined line of policy. But a journal which represents the great and rapidly expanding cause of Spiritualism, must do something more than drift and trim and allow itself to float down the stream. It must do something more than avoid the floating drift-wood, snags and sawyers. There are drifting carcasses thrown up floating from the slime of selfishness and festering in the heat, which it would be rank deception to say were not, and still greater to call fragrant with angelic odors. We must speak the truth, and when it comes to the necessity of supporting the cause by shutting our eyes or claiming to see what we do not see, or openly, or tacitly espousing the interests of rascality, we shall be then ready to leave the field to those who are willing to accept such congenial tasks.

These remarks are called out by the following editorial in the *Banner of Light* of January 14th.:

"With all due respect to the belligerents in the Crindle-Reynolds controversy, we offer no opinion, as we have never seen the lady, and therefor know nothing personally in regard to her mediumship. One thing is certain, however, in regard to this matter, and that is, that equally respectable people conscientiously differ in regard to the validity of the lady's mediumship; hence there seems to be no necessity for crimination and recrimination. It decides nothing, and is positively injurious to the cause, besides keeping up useless contention in our ranks. Like other mediums who have been condemned by captious Spiritualists, if Mrs. R. is a *bona fide* medium time will set her right before the public. *Nous verrons.* All we desire in the pending controversy is, that our correspondents shall eschew *personalities*. Otherwise their articles will not be admitted into these columns."

To this we rejoin: we are not "belligerents" in this controversy. The JOURNAL is a *newspaper*, and as such publishes the spiritual news of the world. It contained a thorough expose of Mrs. Crindle with legal evidence which would have convicted her in any court of Justice. She said her self that she was guilty. The paraphernalia was captured, including the masks which were at once recognized as the materialized faces. They are to be seen now by any one, and will be on exhibition at this office. The cause of justice demanded that the exposure should be published, and Spiritualists placed on their guard. It would be a dereliction of duty had we not done so. The cause does not depend on Mrs. Crindle, or ten thousand such; the more it has like her, the worse for it, and our readers should know what she is that they may not be deceived.

In the language of our "harmonious" contemporary we, too, have "never seen the lady and therefore know nothing personally in regard to her mediumship," yet we are not ready to call such men and women as Chester and Wm. Hunter, Mr. Brown, and their wives, with Mrs. Sweetland and A. B. French, "captious Spiritualists!" They are among the most influential and intelligent people of their town. Spiritualists of more than a quarter of a century's standing, and when they go into court and testify, under oath, we do not think it just or fraternal to even indirectly accuse them of falsehood or being "captious." We are not willing to brow-beat into silence such evidence that we may pettifog the cause of one who has acknowledged her deception. Nor can we lose sight of the main question, which is not whether Mrs. Crindle or any other medium, who has been exposed "is a medium," but whether the exposure was real and complete. It has always been held by the RELIGIO PHILOSOPHICAL JOURNAL that every manifestation must stand on its own merit, and the test conditions of one, are not evidence for another at which they are not observed. If Mrs. Crindle should now give indisputable manifestations, that would prove nothing in regard to this exposure at Clyde, and to assert otherwise, is to claim innocence for a murderer because he does not commit murder before the eyes of the court.

We say "we have never seen" Mrs. Crindle, and if we had, we could not in that simple manner decide as to her "mediumship." This "test" is certainly characteristic of our Boston contemporary, which most singularly places the claims of an exposed fraud above the oaths of people who have for years been its constant readers, and who are devoted to the cause. We dislike contention, but we regard it preferable when we discover a cancerous excrescence festering and eating its way into the vitals of the cause, to boldly cut it off, and the sharper the knife the better will be the result. Just such a cancer we regard these fraudulent manifestations to be, and if not cut off, they will soon make the very name of Spiritualism a byword of scorn and disgrace. A manifestation through Mrs. C. or other exposed mediums, received under such conditions as to preclude all deception, would be just as valuable as though she had never been exposed, but the exposure takes away all the safeguards of moral character, and demands for the observed facts such precautions as to make each rest on the correctness of the observation. We believe this is the true and safe position to maintain and have never swerved from it. We are not frightened by the cry of inharmony, for harmony is not desirable if coupled with disgrace. We prefer the inharmony arising from at once grappling with the real issues of the day, to the apparently more peaceful course of fraternizing with deception, or drifting with closed eyes.

Uriah Heap could smile, and smile, and rub his smooth face with his hand, perfectly acquiescent and harmonious, while his heart burned with venomous deceit and grasping selfishness. There is danger in a constant calm, lest waters exposed to the sun become stagnant and breed poison fatal to life.

And lastly we refer to this oft repeated cry of "personalities." How can a journal "*eschew personalities!*" Is it not just as personal to speak in praise of a person as to speak in dispraise? If a paper is to "eschew personalities" it must entirely leave out all names of persons, which would be entirely impracticable.

The public press is the stage on which all appear, and have their actions exhibited to the world. That world sits in judgment, and while it is more pleasurable to record the good and loving acts and deeds of magnanimity, the darker sides must also be shown to make the picture complete. When principle is not involved we may drop the veil of charity, but when the individual resorts to such acts as will, if allowed to go on to their legitimate results, subvert the principles which lie at the foundation of Spiritualism and make it a mockery and a sham, the cry of "personalities" has no meaning, and should never stand between the faithful journalist and his duty. If our friends misunderstand our position, we can only offer our profound regrets, fully assured however that the time will come when they will acknowledge its wisdom.

Thanks.

We desire to return our hearty thanks to the numerous friends who are interesting themselves to extend the circulation of the JOURNAL. Nearly every letter is full of promise to aid in the work. Among those who have already sent in lists of subscribers, some of them a hundred and more names, we may mention the following: A. J. Fishback, Dr. M. L. Sherman, S. Hayford, Mrs. Sarah Graves, F. A. Barrick, Hugh Smith, Jos. Beals, J. H. Soule, W. Drury, Walker & Bro., Mary M. D. Sherman, F. Fralick, J. B. Young, A. B. French, J. G. Jackson, L. Burg, Chester Clark, Helen G. Thayer, Charles Clark, L. H. Warren, Mrs. C. C. Dockeray, Mrs. L. Bromwell, J. Taylor, E. Mattoon, Dr. Sara E. Somerby, V. C. Utley, H. P. Hopkins and W. F. Krebs. If old subscribers continue as enthusiastically in recruiting new readers, we shall add 10,000 names to our list before Spring is fairly open. Recollect that thirty cents pays for the paper 12 weeks to new trial subscribers

The Spiritualist Progressive Society of 994 Milwaukee Avenue, held its first business meeting on Tuesday evening, Jan. 3rd, at the residence of Mr. Jones, 618 Holt Avenue. The meeting was largely attended and the following officers were elected: A. J. Carlton, president; J. McPherson, vice president; Mr. Jones, secretary and treasurer. The society selected G. H. Brooks as their regular speaker for the coming year. This society, but three months old, enters the year with bright prospects, and with that zeal that is the motive power of wisdom. Success is sure to be theirs, for harmony is their watchword.

A RECEPTION

Given by the West Side Association of Spiritualists, to Mrs. Maud E. Lord, A. B. French, and Hudson Tuttle.

Spiritualists rarely have had a better opportunity of meeting in accord, and expressing their fraternal regards to those who stand in the front as teachers of the great principles which are so dear to them, as on Thursday evening, Jan. 19th. It so happened that Mrs. Lord, A. B. French and Hudson Tuttle, were in the city at the same time. Mrs. Lord, who has been eminently successful, is soon to depart for the East; A. B. French came in from Elkhart, where he is speaking to a constantly increasing audience, and Hudson Tuttle is at present speaking for the Association. Advantage was taken of this circumstance and a reception tendered, which proved every way pre-eminently successful.

Mr. J. C. Bundy after a few introductory remarks, in which he said that the friends expected each of those for whom the reception was given to speak, but as they were sensitives, he knew it would be more pleasant for all, were they first brought into direct *rapport* with the audience by contact of hands, and there would therefore be a season of personal introductions. After a half hour of pleasant friendly recognitions, order was called, and Judge Holbrook, in a brief but eloquent speech introduced Hudson Tuttle. The remarks of Mr. Tuttle were in a spirit of tender sadness illuminated with visions of exalted hope. We have observed that while he never falters in the face of discouragement, he is overcome by the recognition of merits justly his, and shrinks from their public acknowledgement. Most happy was his comparison of Spiritualism 28 years ago and now. He said the meeting with Bro. French brought vividly to mind a picture which had not been thought of for many long years, in fact a quarter of a century and more had gone by. They were then boys, 18 years of age, both subject to control, and set out in a little Democrat wagon, visiting the towns of Northern Ohio, on a lecturing tour. They spoke in school houses, storerooms, or such places as friends could secure. The churches were closed even on funeral occasions, and the bitter spirit of bigotry made the road a hard one to travel. Now the ministers were teaching Spiritualism, the churches were honey-combed with this doctrine of life, and he greatly feared they would entirely absorb Spiritualism, before Spiritualists consolidated its philosophy sufficiently to make it a distinctive organization. As such it had seemed to fail, but its power by permeating all other organizations had been and was like a great tidal wave in the ocean of thought.

Mr. French followed, saying, "I feel glad that I have come here this evening. Taking your hands, looking into your faces and drinking in the sunshine of your warm hearts, has made me feel better. I have no language adequate to express the pleasure it gives me to meet you." He made some happy allusions to early times, and eloquently gave the broad scope and profound meaning of the new philosophy.

As Mr. French closed, Judge Holbrook arose and said further: "The next one of this trinity is a woman. Some one said, using the poetic diction:

> 'Oh! woman, in our hours of ease,
> Uncertain, coy and hard to please,
> And variable as the shade
> By the light quivering aspen made,
> When pain and anguish wring the brow,
> A ministering angel, thou.'

"Maud Lord is that woman and that ministering angel. She ministers to those whose brows are wrung with pain and anguish, whose souls are bowed to the earth with the loss of dear friends. Baskets weeping for their children and seemingly cannot be comforted. But she opens the golden door and shows to them those who seem to be lost. And those dear children, behold, they become ministering spirits in their turn to those in darkness, and light is sprung up and life is revived! But this advent of woman, such a woman and ministering angel, should be heralded by music and we request that that very appropriate song be sung, 'Beyond the Golden Door.'"

Mrs. Lord said she did not claim to be a speaker, yet her remarks were most admirable and received heart-felt response from her hearers. She bid good-by to her present field of labor, but would return, and should always strive for such good and perfect gifts, as would make her friends glad of the kind friendship they had so generously extended to her.

Brief remarks were made by Prof. Tooley, Dr. Stephens and Mr. Brooks. Among those present were Mr. and Mrs. S. B. Perry, Mr. and Mrs. Talmage, Mr. and Mrs. DeWolf, Mr. and Mrs. D. A. Davis, Mrs. Harold, Mrs. Howard, Dr. Bushnell, Mr. Collins Eaton, Mrs. Lowry, Col. Ralph Plumb, Mrs. Buckner, M. D., Mrs. Brown, M. D., Mrs. Stockham, M. D., Mrs. Julia B. Dickinson, Mr. Harmount, Mrs. Ketcham, M. D., Miss Ketcham, Mrs. Friesner, Dr. Wilbur, Mr. and Mrs. Gardiner, and many others. Mr. Williams and two lady friends added greatly to the pleasure of the evening by their music and singing.

An hour then passed in social intercourse, and adieus were said with a feeling that this had been a most pleasant and profitable occasion.

The revised New Testament, now that the public curiosity is satisfied, is meeting with very slow sale. And no wonder, for its value as a working tool to fill orthodox churches, is entirely dissipated in the revised form.

Psychology.

Prof. Townsend's lectures at the West End Opera House are exciting considerable interest. He had several excellent subjects on Saturday evening last, and the experiments were of a character calculated to amuse every one present. Mrs. ———, a splendid medium, was one of his subjects and he induced her to believe that she was in a beautiful art gallery with her son (another subject), to have their likenesses taken. She sat there in solemn earnestness while a young man (also a subject) adjusted his instrument (a chair) and finally apparently succeeded in taking an excellent likeness of her son in the wash basin that he used as a plate. The son did not at first admire his picture, but afterwards considered it satisfactory, when the artist demanded his pay. It was indeed curious to see his earnestness in demanding compensation for his work.

Mrs. ———, for the time, lost her identity; she acknowledged a young man present, a total stranger to her, as her son; she acted as if she was in a magnificent art gallery, and the incidents connected with the experiment leads one into a field of investigation very little understood, but full of interest. The Professor will continue his meetings this week at the West End Opera House, and those who do not hear his lectures and witness the experiments, will miss a rare treat.

Current Items.

Thirty cents pays for the JOURNAL 12 weeks to new subscribers on trial.

Dr. A. B. Spinney of Michigan, has our thanks for a fine list of yearly subscribers.

A DELICIOUS ODOR is imparted by Floreston Cologne. And it is always refreshing, no matter how freely used.

Dr. A. B. Dennis, of Cedar Rapids, is contributing an able and interesting series of articles on Astronomy to the Iowa *Free Press*.

Professor Forbes and Dr. Young have determined by a number of experiments that the speed of a blue ray of light exceeds that of the red by about 1 per cent.

If subscribers who desire their friends to see a copy of the JOURNAL will send us their names and postoffice address, we will send specimen copies with pleasure.

B. F. Underwood goes west from Chicago, speaking at LaSalle, Ill., the 19th, and Peru, Ill., the 20th, 21st, 22d, and numerous other places on succeeding evenings.

Judge Barlow's reminiscences of Judge Edmonds and Dr. Hare, published in this issue, are of deep interest. We hope to give our readers frequent contributions from this able contributor.

Baldwin, once notorious as a traveling "exposer" of spirit phenomena, is now following the vocation of a medium in Cincinnati. When one line of business don't pay, another will.

G. H. Brooks having perfected arrangements whereby he can devote his entire time to lecturing, he would be glad to fill engagements during the week, within 100 miles of Chicago. For terms, address him at 412 Park avenue, Chicago, Ill.

No document in years has met the wants of inquirers among church members so fully as our pamphlet, "Spiritualism at the Church Congress." We would like to send it to thousands of clergymen. Will not some of our wealthy subscribers help us to do it?

These unique Salvation Armies, taking rise in London, have their offices and places of rendezvous, their banners of hope and victory, their striking mottoes of Gospel quotations, their drum corps and other music. These outer means of demonstration are used to attract the attention of crowds and of individuals. Let us hope that they do some good.

Many old subscribers are paying arrearages in sums varying from $8.00 to $20.00, thanking us for continuing the paper during the time of their financial embarrassment and renewing for another year. Such evidences of approval are very grateful to us. We hope that the several hundred yet in arrears will soon be able to liquidate their long standing accounts.

In January, 1881, Mr. H. H. Warner, of Rochester, N. Y., founder of the Warner Observatory, announced a prize of $200 in gold to any American or Canadian who, during the year, should discover a telescopic unexpected comet. When Comet "B." or the great comet, was discovered, effort was made to ascertain who first saw it, and had a conclusion been possible among the thousands of claimants, a special prize would have been given. As none could be reached, Mr. Warner determined to give a special prize of $300 for the best essay on "Comets, their Composition, Purpose and Effect on the Earth." One hundred and twenty-five essays were sent in to Director Swift, of the Warner Observatory, and after a careful review, the Judges—Professor Elias Colbert, of Chicago, Ill.; Professor H. A. Newton, of Yale College, New Haven, Conn., and Professor H. M. Parkhurst, of New York city, unanimously award the prize to the essay signed "Hipparchus III." by Prof. Lewis Boss, Director of the Dudley Observatory, of Albany, N. Y.

B. W. Wallis is engaged to lecture for the Brooklyn Spiritual Fraternity during January. Feb. 5th and 19th, he lectures at Willimantic, Ct.; Feb. 12th and 26th, at Chicago, for the First Society of Spiritualists, at Fairbank Hall.

Our Exchanges.

So long as evidence exists that there is an "open Polar sea," the attention of daring navigators will be turned in that direction. If the crew of one or a dozen vessels perish in the attempt, efforts will still continue to be made until something absolutely certain is determined in reference to the unexplored polar regions. Take, for example, the experiences of Capt. A. B. Tuttle. In latitude 81 he noticed an extraordinary dip of the compass, and on taking the soundings discovered the cause of it to be immense loads of a magnetic substance, in five fathoms of water. It was mixed with minerals and fine particles of gold. In latitude 83 he encountered the ice belt, grounded under the water, and extending in height in some places over four hundred feet. It stretched east and west as far as the eye could reach. He here discoverd the needle pointed due south, and in his own mind concluded that the magnetic deposit he had passed had some connection with the direction in which the needle usually pointed. By climbing to the highest points on the icy barrier, he could see directly into an open polar sea lying beyond, and by going eastwardly he found a passage that ran into the sea with a depth of five hundred and forty feet. The water was quite warm, and a gulf stream was steadily setting out with a velocity of from four to six miles per hour. He pulled this passage in whale boats, and found it to be about eighteen miles wide. In the north part of this open sea he found nearly fresh leaves of plantains, bananas and other tropical plants flowing on the water, and showing that they had been off the trees only a short time.

These facts are sufficient to arouse public attention, and how can they be explained on any other hypothesis than that there exists an open polar sea, and perhaps a fine region of country beyond? The *Alliance* may know all about vicarious atonement, original sin, total depravity, the nature and designs of Deity, and the origin of creation, but of the Polar regions it don't talk very learnedly. It says:

"There exists on the map a point known as the north pole. For centuries men have braved the Arctic cold for the purpose of standing on that imaginary point. The nations have striven for the honor of placing their colors upon it. All the expeditions have ended in failure, and many men have died in the attempt to discover it. The latest attempt was made under the auspices of the New York *Herald*, whose proprietor fitted up the steamer "Jeanette" with every appliance for arctic exploration. The commander, DeLong, had had experience in Arctic voyaging, and planned to temporarily colonize his crew in as high a latitude as he could reach and move towards the pole by sledges. This vessel, however, was caught in an ice pack and crushed, and again failure was marked against the attempts to reach the pole. We trust this useless expenditure of money and lives will now be stopped, and that the polar bear will be allowed unmolested possession of the north pole."

We have in this country several excellent spirit artists—those who are controlled by spirits to execute beautiful paintings. The Potts Brothers, of Harrisburgh, Pa., seem to be an exception to the general rule in this country; they simply place a large piece of drawing paper in a room, and then go about their ordinary business, and when they return after an absence of a few hours they find a portrait, landscape, or some scene in spirit life, photographed, as it were, upon it. The spirits improvise the material they use, and although the results of their labors do not exhibit a high degree of artistic merit, yet the method of execution is of a character to excite the wonder of the world. In Scotland there is a spirit artist possessing a high degree of merit, and of whom the *Medium and Daybreak* speaks as follows:

Mr. David Duguid was on a visit to his brother in Kirkcaldy, accompanied by his little boy. One day he went out for a ramble to Ravenscraig Castle, and while there was entranced, and made a rough sketch of the ruins. On returning he commenced to paint it on canvas of the size named above, working, as is his custom, in the trance-state. On three separate mornings he worked on it, when the picture appeared to be complete. He took it to Glasgow with him on his return home, and Mr. Bowman says he has touched it up a little at intervals extending over three years, always working in the trance state. Sometimes he has prosecuted the work in the usual spirit-circle and sometimes alone. It is estimated that about twenty hours, altogether, have been occupied in producing this large and finely executed painting. Mr. D. Duguid was not trained as an artist, and cannot paint unless in the trance-state. In that way he has produced a great number of pictures, one of which may be seen in the Reading Room at the Spiritual Institution, 15 Southampton Row, London.

For a number of years the spirits have produced pictures, with pencil or paints, direct; that is, the medium's hand is not used at all, but the spirits materialize sufficiently to lay hold of the materials and produce the result in an incredibly short space of time. In respect to this form of mediumship Mr. A. Duguid writes:

"One evening, while permitted to sit in the Rated Circle, Glasgow, a painting done in this direct manner was given to me. It turned out to be a view of Ravenscraig Castle, a perfect copy of a large one," [engraved by us this week] "but so small that it could be covered with a five shilling piece. A gentleman who was present at the sitting, and was going out to America, took it away with him as a souvenir of the indisputable power of spirits."

Comparatively little is known in regard to the Spirit-world. The descriptions given are in reference to a region that can only be discerned by the spiritual eye, and those in mortal form whose spiritual vision has never been opened, can not, of course, form an adequate conception of the views discerned by the seer. However, we know

there is a Spirit-world, and that spirits return and communicate with their friends here. We also know that all are not happy there. A spirit in the *Olive Branch* says:

"Say for me, that I am well satisfied. At first I was not entirely so, as many things served to attract me back to earth; but the chains are loosened, and I am now free. Yet I like to come back and visit my friends. Changes have occurred since I was with them. I have met old neighbors and friends, and have smiled to notice their surprise at the naturalness of the Spiritual life. Some of them were disappointed at first; but after they got used to the place, they enjoyed it very much. Well, it appears to me many more will be disappointed when they get over, unless they change their views somewhat, and I advise them to try and learn all they can here, if they want to be wise and happy, and to keep the company of the knowing ones when they get over to this side of life. Give my love to David, and tell him his Spirit friends are watching over and guiding him, and I feel that he is on the right track."

Lecturers and Mediums.

A dispatch from Bro. Stebbins says that Mrs. Maud Lord sprained her ancle badly, at the depot in Detroit, Saturday night.

Mrs. Julia B. Dickinson, the healer, has removed to 891 West Madison Street, where she will be pleased to see friends and those needing her professional services.

John Wilson, of Plato, Ill., writes: "Miss Bailey is improving in her mediumship. She gets writing in a tightly corked and sealed vial, as well as on a double slate."

January 1st., Mrs. Sarah Graves gave two lectures at Bay City, Mich. She has our thanks for a list of subscribers that she sent us.

J. H. Harter, of Auburn, N. Y., will answer calls to lecture. Mr. Harter was at one time a prominent Universalist clergyman. He is said to be an interesting speaker.

The Hammonton (N. J.) Library Association inaugurated a course of lectures Jan. 11th. James M. Peebles lectured, taking as his subject "The origin of man; and how was America peopled?"

Miss Susan M. Johnson has been engaged for a series of lectures before the West Side Association of Spiritualists, meeting in Union Park Hall. She opens her engagement on the 29th. Competent critics who have frequently heard Miss Johnson during the past few years, pronounce her equal to any speaker now in the spiritualistic field.

A. J. Fishback writes as follows from Neponset, Ill: "We have delivered five lectures at this place. Col. N. C. Buswell and Mr. Simpson Simmons are firm supporters of our cause here, both good and true. We go from here to Geneseo, Ill., and on to Iowa. Friends wishing our services may continue to address us at Chariton, Iowa."

Mr. Hudson Tuttle finished his course of lectures before the West Side Association of Spiritualists last Sunday morning, speaking to an audience twice as large as on the previous Sunday morning. Mr. Tuttle grows upon his audience the longer they hear him and the better they become acquainted with his deep sincerity and great ability. He is not a showy platform orator, does nothing for effect, uses no stage tricks wherewith to ingratiate himself with his hearers, but depends upon the merits of what he has to say and the intelligence of his audiences, and is seldom or never disappointed. He was urged to remain another week, but business engagements prevented compliance, as he came in response to a telegram with no time to arrange for an extended absence.

B. F. Underwood, as announced, lectured before the Philosophical Society, last Saturday evening, to a large and appreciative audience. His subject was, Experience and Intuition. The lecture was discussed by Prof. Denslow, Prof. Garrison, Dr. Willard, Judge Waite and others. The meeting was pronounced one of the most interesting of the season, and a vote of thanks tendered Mr. Underwood.

Married.

At the residence of the bride's parents Mr. and Mrs. Thomas. J. Vennum, 2½ miles west of Watseka, Ill., by James P. Scoon, J. P., Sunday, January 1st., 1882, at 3 P. M., Miss Lurancy Vennum to George J. Benning. The bride will be remembered as an excellent medium, with whom Dr. Stevens had a varied and interesting experience.

Clinton, (Iowa,) Herald.

James Butler, Esq., Clerk of the Roxbury Carpet Co., Boston, Mass., employing eight hundred hands, in a late communication concerning the admirable working of an article introduced into the factory, says: The famous Old German Remedy, St. Jacob's Oil, has effected several cures among our men, who have been badly hurt in working in the factory, and they pronounce it a success every time.

The story is told of a little 3-year-old Ohio boy who was left motherless a few months ago, that quite lately he was seen standing in the door-yard gazing into the sky with such earnestness that his nurse asked him what he was looking at. The child paid no attention to two or three appeals of the kind, and when taken hold of he struck back with his little hands and petulantly cried out, "Get away! Let me alone! I see my mamma, and she is laughing at me!"

Deservedly Popular.

Unless it had great merit Parker's Ginger Tonic could not be so popular. Its sale has spread remarkably all over this country, became invalids find it gives them new life and vigor when other medicines fail entirely.—*Ontio Farmer.*

The Skull of an Extinct Monkey with Remarkable Similarity to that of Man.

Prof. E. D. Cope, of Philadelphia, has secured the skull of an extinct monkey which seems to fulfill in a remarkable degree the condition of the missing link between man and the lower animals. It is not larger than the skull of a small ground-squirrel, and belongs to a species of marmoset. It was found in the Valley of the Big Horn River, Wyoming Territory. The Professor says: "This skull is remarkably similar—in miniature, of course—to the human skull. The brain space is remarkably large, and is, in fact, several times larger than the brain space of any of the skeletons of animals of the same period of time. The characteristics of the formation of the human skull are clearly defined—so clearly as to be remarkable. The teeth are almost the same as human teeth, while the jaw has many strong points of similarity. I consider this skull as the earliest indication of the existence of man. It is a new species of a familiar class, and has hitherto been unknown to scientists. The connection between man and this animal, it seems to me, must have been very close, although, of course, nine men out of every ten would raise a dispute. No animal at that time except this peculiar species has a head like that of a human being, and the brain space, contrasted with the brain space of other animals, or even of the monkeys of to-day, shows a vast superiority of intelligence."

Struck Dead!

Last week we published an item from the *Seattle (Cal.) Post* in reference to a remarkable scene witnessed at a religious meeting on Whitby Island, W. T. A member of the church while talking, called upon God to strike him dead if a certain statement made by him, in the strongest and most unequivocal manner, was not true. He died instantly. Now there comes another case where a seemingly just retribution followed a very fiendish act. A dispatch to the Chicago *Tribune* sets forth that Joe Barnhill, a well-known character in Henderson, N. C., died under tragic and sensational circumstances a short time since. Barnhill had for some time been living with a woman, Belle Allie, as his mistress. She had a daughter, Dixie, a young lady of eighteen, just budding into pretty womanhood, and for some time past Barnhill had been making unlawful advances to her, which she repelled. Finally he caught her in a grove, and, despite her desperate struggle, committed an outrage upon her. He threatened her with death if she betrayed him, but, notwithstanding his threats, she at once made complaint to the authorities. While Barnhill was eating his dinner the constable walked in and served a warrant upon him, charging him with the outrage. The fellow turned pale, and, casting a look of hatred at his victim, who had followed the officers, said, "All right. Let me finish my dinner." As he raised a sweet potato to his mouth he fell from the chair dead.

A member of the John Street Methodist church, in New York, has in her possession a Bible which is of much historic interest and value. It was formerly the property of Philip Embury, and was used by him at the opening of the first Methodist church in this country on Oct. 30, 1768. In regard to the book a writer in the *Christian Advocate* says: "As the book is a very old one, belonging to either the first edition of the King James translation, issued in 1611 A. D., which date it bears, or to one of the still earlier translations, it possesses great value aside from its historic association with Methodism. From examination thus far it appears to me to be a copy of the celebrated Geneva Bible, brought to completion in 1560 A. D. One thing we notice: The Greek term 'agape' is everywhere translated 'love,' instead of 'charity.' That this term was so translated in the earlier edition of our King James translation in 1. Cor., xii., xiii., together with explanations of the change to 'charity,' see Wesley's Sermons, Vol. II. p. 289. This fact we have not seen noticed in any criticism on the work of our present revisers, nor is it mentioned in Robert's 'Companion to the Revised Version.' On this point our honored revisers agree with those whose labors gave us the translation we cling to so tenaciously, and are certainly in agreement with the precious volume now in possession of an honored member of the John Street Church."

The second annual convention of the Illinois Temperance Alliance will be held in the State House, in Springfield, Ill., commencing at 2:30 o'clock on Tuesday, the 17th day of January, A.D. 1882, being the third Tuesday of the month, and continuing three days, or until its business is finished. During the past year the advocates of the alliance have presented its principles and platform in some seventy counties in the state, and formed county alliances in some sixty-six counties. Everywhere it has met with a cordial indorsement, and been approved by the best people wherever presented.

Spiritualism at the Church Congress.

The price of this admirable pamphlet is as follows:

100 copies by express, $3 00, by mail, $3.75; 50 copies by express, $1.60, by mail $1.75; 25 copies by mail, $1.00; 10 copies by mail, 50 cents; 5 copies 25 cents; single copies, 10 cents.

For sale at the office of the RELIGIO-PHILOSOPHICAL JOURNAL, 92 La Salle St., Chicago, and at the office of the *Two Worlds*, 100 Nassau St., New York.

A REMARKABLE STATEMENT.

The Unusual Experience of a Prominent Man Made Public.

The following article from the *Democrat and Chronicle*, of Rochester, N. Y., is of so striking a nature, and emanates from so reliable a source, that it is herewith republished entire. In addition to the valuable matter it contains, it will be found exceedingly interesting.

To the Editor of the Democrat and Chronicle:

SIR:—My motives for the publication of the most unusual statements which follow are, first, gratitude for the fact that I have been saved from a most horrible death, and, secondly, a desire to warn all who read this statement against some of the most deceptive influences by which they have ever been surrounded. It is a fact that to day thousands of people are within a foot of the grave and they do not know it. To tell how I was caught away from just this position and to warn others against hearing it, are my objects in this communication.

On the first day of June, 1881, I lay at my residence in this city surrounded by my friends and waiting for death. Heaven only knows the agony I then endured, for words can never describe it. And yet, if a few years previous, any one had told me that I was to be brought so low, and by so terrible a disease, I should have scoffed at the idea. I had always been uncommonly strong and healthy, had weighed over 200 pounds and hardly knew, in my own experience, what pain or sickness were. Very many people who will read this statement realize at times that they are unusually tired and cannot account for it. They feel dull and indefinite pains in various parts of the body and do not understand it. Or they are exceedingly hungry one day and entirely without appetite the next. This was just the way I felt when the relentless malady which had fastened itself upon me first began. Still I thought it was nothing; that probably I had taken a cold which would soon pass away. Shortly after this I noticed a dull, and at times neuralgic, pain in my head, but as it would come one day and be gone the next, I paid but little attention to it. However, my stomach was out of order and my food often failed to digest, causing at times great inconvenience. Yet I had no idea, even as a physician, that these things meant anything serious or that a monstrous disease was becoming fixed upon me. Candidly, I thought I was suffering from Malaria and so doctored myself accordingly. But I got no better. I next noticed a peculiar color and odor about the fluids I was passing—also that there were large quantities one day and very little the next, and that a persistent froth and scum appeared upon the surface, and a sediment settled in the bottom. And yet I did not realize my danger, for, indeed, seeing these symptoms continually, I finally became accustomed to them, and my suspicion was wholly disarmed by the fact that I had no pain in the affected organs or in their vicinity. Why I should have been so blind I cannot understand.

There is a terrible future for all physical neglect, and impending danger usually brings a person to his senses even though it may then be too late. I realized, at last, my critical condition and aroused myself to overcome it. And, Oh! how hard I tried! I consulted the best medical skill in the land. I visited all the prominent mineral springs in America and travelled from Maine to California. Still I grew worse. No two physicians agreed as to my malady. One said I was troubled with spinal irritation; another, nervous prostration; another, malaria; another, dyspepsia; another, heart disease; another, general debility; another, congestion of the base of the brain; and so on through a long list of common diseases, the symptoms of all of which I really had. In this way several years passed, during all of which time I was steadily growing worse. My condition had really become pitiable. The slight symptoms I at first experienced were developed into terrible and constant disorders—the little twigs of pain had grown to oaks of agony. My weight had been reduced from 207 to 130 pounds. My life was a torture to myself and friends. I could retain no food upon my stomach, and lived wholly by injections. I was a living mass of pain. My pulse was uncontrollable. In my agony I frequently fell upon the floor, convulsively clutched the carpet, and prayed for death. Morphine had little or no effect in deadening the pain. For six days and nights I had the death-premonitory hiccoughs constantly. My urine was filled with tube casts and albumen. I was struggling with Bright's Disease of the Kidneys in its last stages.

While suffering thus I received a call from my pastor, the Rev. Dr. Foote, rector of St. Paul's Church, of this city. I felt that it was our last interview, but in the course of conversation he mentioned a remedy of which I had heard much but had never used. Dr. Foote detailed to me the many remarkable cures which had come under his observation, by means of this remedy, and urged me to try it. As a practicing physician and a graduate of the schools, I cherished the prejudices both natural and common with all regular practitioners, and derided the idea of any medicine outside the regular channels being the least beneficial. So solicitous, however, was Dr. Foote, that I finally promised I would waive my prejudice and try the remedy he so highly recommended. I began its use on the first day of June and took it according to directions. At first it sickened me; but this I thought was a good sign for one in my debilitated condition. I continued to take it; the sickening sensation departed and I was able to retain food upon my stomach. In a few days I noticed a decided change for the better as also did my wife and friends. My hiccoughs ceased and I experienced less pain than formerly. I was so rejoiced at this improved condition that, upon what I had believed but a few days before was my dying bed, I vowed, in the presence of my family and friends, should I recover I would both publicly and privately make known this remedy for the good of humanity, wherever and whenever I had an opportunity. I also determined that I would give a course of lectures in the Corinthian Academy of Music of this city, stating in full the symptoms and almost hopelessness of my disease and the remarkable means by which I have been saved. My improvement was constant from that time, and in less than three months I had gained 28 pounds in flesh, became entirely free from pain and I believe I owe my life and present condition wholly to Warner's Safe Kidney and Liver Cure, the remedy which I used.

Since my recovery I have thoroughly reinvestigated the subject of kidney difficulties and Bright's disease, and the truths developed are astounding. I therefore state, deliberately, and as a physician, that I believe MORE THAN ONE-HALF THE DEATHS WHICH OCCUR IN AMERICA ARE CAUSED BY BRIGHT'S DISEASE OF THE KIDNEYS. This may sound like a rash statement, but I am prepared to fully verify it. Bright's disease has no distinctive symptoms of its own, (indeed, it often develops without any pain whatever in the kidneys or their vicinity) but has the symptoms of nearly every other known complaint. Hundreds of people die daily, whose burials are authorized by a physician's certificate of "Heart Disease," "Apoplexy," "Paralysis," "Spinal Complaint," "Rheumatism," "Pneumonia," and other common complaints, when in reality it was Bright's Disease of the Kidneys. Few physicians, and fewer people, realize the extent of this disease or its dangerous and insidious nature. It steals into the system like a thief, manifests its presence by the commonest symptoms, and fastens itself upon the constitution before the victim is aware. It is nearly as hereditary as consumption, quite as common and fully as fatal. Entire families, inheriting it from their ancestors, have died, and yet none of the number knew or realized the mysterious power which was removing them. Instead of common symptoms it often shows none whatever, but brings death suddenly, and as such is usually supposed to be heart disease. As one who has suffered, and knows by bitter experience what he says, I implore every one who reads these words not to neglect the slightest symptoms of Kidney difficulty. Certain agony and possible death will be the sure result of such neglect, and no one can afford to hazard such chances.

I am aware that such an unqualified statement as this, coming from me, known as I am throughout the entire land as a practitioner and lecturer, will arouse the surprise and possible animosity of the medical profession and astonish all with whom I am acquainted, but I make the foregoing statements based upon facts which I am prepared to produce and truths which I can substantiate to the letter. The welfare of those who may possibly be sufferers such as I was, is an ample inducement for me to take the step I have, and if I can successfully warn others from the dangerous path in which I once walked, I am willing to endure all professional and personal consequences.

J. B. HENION, M. D.

ROCHESTER, N.Y., Dec. 30, 1881.

Passed to Spirit-Life.

Departed for the Summer-land, Mrs. Wm. Emmette Coleman, in the 47th year of her age, at 3:30 on the morning of January 10th, 1882.

During her residence in Florida, where she was incessantly expending her energies in building and paying for a beautiful home and faithful surroundings, she contracted a disease which originated from malarial miasma, and which eventually overcame her fine vital powers and terminated in her spiritual translation. Mrs. Coleman was comparatively a stranger to the citizens of New York; but she was cordially and tenderly nursed, and all her social wants were met and kindly supplied for the most part by the "Sisters of Fraternity" belonging to the Harmonial Association. The last services were held in the room from which she so beautifully and kindly departed. There were present: Mr. Andrew Jackson Davis, Dr. and Mrs. Dake, Mrs. Kemble Jackson, Mrs. Abbott (who had been the most constant visitor and helper), Mr. and Mrs. Van Horn, Mrs. Farnsworth, Mr. and Mrs. Overender and others of the Harmonial Society. All took part in singing, and most in offering appropriate words of sympathy and congratulation to the friends remaining and to the departed sister. A.

Spiritual Meetings in Chicago.

The First Society of Spiritualists meets at 7:45 P. M. each Sunday evening at Fairbank Hall, corner of State and Randolph Streets. Mrs. Cora L. V. Richmond regular speaker.

Medium's Meeting at Union Park Hall, 517 West Madison Street, each Sunday at 3 o'clock P. M.

Lectures each Sunday at Union Park Hall, 517 West Madison Street, at 10:30 A. M. and 7:30 P. M.

Meetings are held each Sunday at 7:30 P. M. at 931 Milwaukee Avenue. G. W. Brooks principal speaker.

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NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Carter's Hall, 23 East 14th Street, at 11 A. M. and 7:45 P. M. Good speakers every Sunday. Seats free.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, and 7:45 P. M., in Stock's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourses every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

Address, Box 777 P.O. P. E. FARNSWORTH, Secretary.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No 55 West 33rd St. (near Broadway), every Sunday at half past ten, A. M., and half past seven P. M. Children's Progressive Lyceum meets at 3 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Hold Sunday Services in the large hall of the Brooklyn Institute, at 3 and 7 P. M. Seven circles from Police Force. Lecturers: January, R. W. Wallis; February, Mrs. Hannah B. Morse; March, Lyman C. Howe; April, J. Frank Baxter.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Rest.

BY MRS. R. T. J. BULLENS.

Tell me, O thou gracious spirit,
Where shall mortals find repose;
Where the recompense of merit,
When a balm for human woes?
Can the soul in bitter anguish,
When its loves are snatched away,
Find one spot where none may languish,
Neath unclouded, gladsome day?
Yes! O child of life immortal,
In true wisdom thou'lt find rest;
Seek reward in thine own spirit,
There, each gift of life is blest.
Human spirits crowned with reason,
Walk their earthly pathway free;
Let each gather in its season,
Time's best fruitage, from Life's tree.
Thus within, shall truths all golden,
Crowd thy soul with precious store;
Treasures new, and treasures olden,
Fill its chambers o'er and o'er.
Nature yields her rarest treasure,
To the lover, who loves best;
They who glean the fullest measure,
Find in labor, welcome rest.
From the light crowned mountain's story,
Read the history Nature gives;
All her works to heights of glory—
Rise, as each in fullness lives.
What though loved ones from our presence
Pass beyond this mortal strife;
Here, they attain but adolescence,
There, they enter perfect life.
Wisdom gently guides our footsteps,
In the paths where saints have trod,
By the sense of inward seeing,
We shall rise to rest, and God.

New York.

Letter from the South.

To the Editor of the Religio-Philosophical Journal:

A happy New Year to you, and to all my friends everywhere! I have just returned to my Southern home after a sojourn of about fourteen months in the city of New York, and everything here seems unnaturally quiet after the rush and bustle of that great and wonderful city. It is the headquarters for everything, both good and evil. Talk about the lawlessness of Texas! Why there are more crimes recorded in one of the great New York dailies than would be perpetrated in Texas in a month, or perhaps a year.

In some parts of Texas, Spiritualism is having a gradual and healthy growth, but just here very little is said about it, except among a chosen few who love to get together, and relate their experiences. A good many years ago this place was visited by a family the female head of which was a writing medium, but at that time I regarded Spiritualism with supreme contempt, and would not go near her. The family were so poor that they could not make a decently genteel appearance, and so, whatever her gifts may have been, the followers of him who had not where to lay his head, turned up their aristocratic noses at the whole "shebang," though many of them did go "just out of curiosity" to see her and get some of her writing. I have now reason to believe that she was a good medium, but it was not till my dear husband passed to the higher life that in the agony of my spirit I began to inquire into the possibility of a "communion of saints," though I had repeated my belief in it every time I recited the Apostles' creed. Many Spiritualists in New York and Boston will remember the lonely stranger, who clad in the deepest mourning, came alone all the way from Texas to investigate for herself the claims of the Spirit-world to a conscious communion with the inhabitants of earth. This was in the summer of 1875, and I returned home tranquil and happy in the knowledge that the friends who had gone before me to the beautiful mansions their beautiful lives had prepared for them, could and would make themselves known to their sorrowing friends on earth whenever suitable opportunities were afforded them.

My experiences during that summer were remarkable. It seemed as if my spirit friends, knowing the object of my northern visit, showered upon me test after test, so that, though quite skeptical then, and skeptical still—for that is my nature—I have never wavered in the faith, to which I had added knowledge. The facts which satisfied me I detailed, as you know, in a work published in Memphis called "A Southerner among the Spirits," and I have the satisfaction of knowing that the book has carried comfort to many a stricken heart.

I see you are still endeavoring to sift the chaff from the wheat. It is a thankless task, so far as this world is concerned; but those of us who are true and faithful to the great truths which have been committed to our keeping, will not stop to consider the consequences to ourselves of any course which our conscience dictates. When Mrs. Grindle was in New York, a few months ago, I attended one of her séances with the intention of "writing it up" in some of the spiritual papers for her benefit; but although the manifestations, if genuine, would have been very good, I was not satisfied, and so kept silence. I see that recently she has been detected in palpable fraud and trickery. She is probably a medium, but one whose moral nature is so perverted that she cannot be depended on. A great many people think that the Eddy brothers give fraudulent manifestations. It may be so, and they may be genuine mediums, nevertheless. Nobody, after what I saw at the Eddy homestead in Vermont, can ever persuade me that the Eddy brothers are not powerful mediums for various phenomena.

I hope your long trip for the recuperation of your overstrained nervous system has had the desired result, and that you are now quite well and strong. I followed you in your travels with sympathy and prayer, and now I welcome you home.

MARY DANA SHINDLER.

Nacogdoches, Texas.

S. Hayford writes: There seems to be a great deal of searching after God. What is the necessity of it, especially by wise, well read and highly educated men and priests. They tell us that God has all power. If they would alter that word, and say that all power is Goo, they would hit the mark. Is not every living principle a part of that great power, God? Light has power, so have heat, air, water, electricity, and every other element in life. Mind has more power than any thing else, unless it be electricity—all combined constitute God. In this manner I find no difficulty in finding, seeing and hearing God in the wind, sunlight, etc., but a personal God no one has yet ever found. The spirits talk to me with a dial fastened on a stand, pointing out the letters as fast as one can write them. My wife and many other relatives have told me many things that took place with us many years ago.

Mrs. M. J. Hendee, a well-known medium and lecturer of San Francisco, Cal., writes: I like the tone of the JOURNAL. I have followed it closely and I feel that justice is all you require with honesty. I have much to say, and at some time may give a few of my experiences. I am now thinking of coming East in the spring. If so, shall call on you, as I shall stop in Chicago. I am now mostly in the lecture field; am giving up my healing. I visited Washington Territory and Oregon in September. I found good people there and many Spiritualists, but all afraid to come out, as they have been badly imposed upon by worthless mediums who have little power, and no principle, and substitute what they cannot give honestly. It is because of these traveling impostors and cheats that all honest mediums have to suffer; but I suppose they will have their day until the wonder seekers are satisfied. I feel that you are doing a good work and will be blest accordingly.

Mrs. S. Comstock, of Douglas Grove, Neb. writes: Go on in the good work you have commenced; never falter, and in the world to come you will reap your reward for the noble efforts you have made for the advancement of the good cause and the enlightenment of the people. There are but few Spiritualists here, and no mediums. Much good could be accomplished here by a first-class medium.

Wonderful Manifestations as Seen by Fisher Doherty.

"I am thy Father's Spirit,
Doomed for a certain time,
To walk the earth."—Hamlet.

The first thoughts of Spiritualism which ever materialized in Crawfordsville was in 1843, when Fisher Doherty sent to Rochester, N. Y., and procured a copy of Prof. Andrew Jackson Davis' work entitled "Nature's Divine Revelation." Davis was only nineteen years of age when the book was published, and for a boy the work contained vast research and deep thought. When Doherty got the book Dr. Morgan was appointed reader, and the rest sat around the fire in the drug store at night, attentive listeners. On page 675 occurred this passage: "It is a truth that spirits from beyond the tomb come back to earth and communicate with spirits still in the body, and this truth shall ere long be made manifest to dwellers on earth." On this page Doherty wrote, "live and hope that it may be."

Immediately following the perusal of the book, Senator Jim Wilson came to Doherty's shop one day, having in his hand a copy of the New York *Tribune*, containing an account of the rappings at Hydesville, New York, where a murder had been committed some years before and communicated by the spirit of the murdered man through the medium of a little girl. Numerous noises and and raps had been heard by the family occupying the house and one little girl bolder than the rest, snapped her fingers, remarking, "do as I do," and the answer came back. This girl afterward became one of the famous Fox sisters, mediums and clairvoyants. This spirit declared that its owner was formerly a peddlar by the name of John B. Hauenan, and that he had been murdered in that house, and afterwards the bones of a man were found in the cellar, thus giving the impress of truth to the story. Fisher became much impressed and prepared a letter which was sent to David Willis, at Rochester, N. Y., chairman of the committee of spiritual investigators, propounding several questions, first sealing up three articles in common use and locking them in Dr. Morgan's safe, asking the spirits to tell him the name of the articles saying that if there was anything in these manifestations he saw no good reason why they could not appear to Hoosiers as well as Mohawk Dutch. After the letter had been sent Dr. Morgan concluded he would "catch" the spirits, so with Fisher's consent he wrote a letter to Willis, saying that Doherty was a man of great wealth and a mighty worker in anything he undertook, and that such a champion of the cause would be invaluable, and to help him out he would reveal the name of each article in the safe in order that the answer might be correctly given, of course naming different articles from those put in. The letter was signed "G. Noble." When Willis received the letter he repaired to the office of Isaac Post, an old Quaker magistrate, and had a true copy of Morgan's letter made and certified to, and wrote to Doherty asking if such a man lived in this city or if the name was assumed, and further that such a man as Noble would have a tough time with spirits as the bad spirits would gather around him. Fisher never answered the letter, and thus the matter dropped. For a long time no spiritual manifestations were seen or heard by Doherty, until one day he was spreading some dirt in the yard when all at once a tune came out of a store box standing a few feet away. Fisher supposed it to be a rat, and picking a club, he made ready for battle with the rodent, but nothing could be found in the box or in the cheese box inside. It was not till then that Fisher thought of spirits and of his brother who had been a drummer. He called and called again, but could get no answer. This thing continued for about one month and Fisher was informed of the death of three brothers of cholera in Ohio, on the very day he had heard the noise in the box. The noises were kept up all the time and in all parts of the house. Dr. Brown and Fisher were talking over the subject one day and this tale was unfolded. Brown wished to come and see and hear for himself, and the next Monday night was fixed upon as the time. He came to Doherty's house at the appointed time, accompanied by Andrew Mitchell. No sooner had they entered than a series of knocks were heard in the room, on the windows and doors. Mitchell received a communication from a brother who was drowned years before in Wm. Daley's well. Dr. Brown also received a communication. He walked up to a table and said, "If this is the spirit of my son William, will it answer me by three raps?"

"Rap, rap, rap."

At this the doctor was so overcome by his emotions that he sank on a chair bursting into tears. In the old files of *The Review* may be found the story of how Dr. Brown discovered the spirits.

There were no more manifestations until those described in a subsequent issue where Fisher visited the old brick house. This was the latter part of the year 1851. From that time on they were heard frequently for several years.

About this time Mr. Doherty's fame became somewhat wide and he was visited by many from a distance. A Mrs. Dodd and her little daughter, now the wife of a W. S. Lingle, of the Lafayette *Courier*, came to Crawfordsville and communicated with the spirit of a son and brother who had been drowned some years before in the Wabash river at West Point.

The next curious thing in this connection happened at night, Mr. and Mrs. Doherty were awakened from their sleep by the bed upon which they lay, being raised up to the height of probably a foot and then let suddenly drop. They got up and a search instituted which developed nothing whatever. They concluded it was only a dream and went to bed, once more, only to be aroused by a heavy rap on the head of the bed. The candle was lighted once more, questions asked and nothing revealed. Fisher then investigated all the rooms and found the house on fire by flames communicated from a wooden bucket full of hot ashes and coals set out by a girl living with the family.

Then came the excitement in Coalcreek Township. Elias Moudy, while on the grand jury at Crawfordsville, heard of Fisher and his spirits and went to see them. He became so impressed that he was converted to the belief and afterward had circles at his house near Pleasant Hill. It so excited the people that society was all torn up for the period of six months or more.

About this time Fisher began to lecture on Spiritualism and delivered the first lecture on the subject ever delivered in Indiana at a place then called Swamp Warren. The people of the community at that time were backwoodsmen, and nothing seemed too incredible for them to take in. The fact that Fisher was going to lecture coming to the ears of General Manson and George Snyder they set up a job by going out into the neighborhood and informing the people of Doherty's wonderful powers, telling them, at his command, unseen hands would pick up the stove and carry it out of the house. The story was circulated and on the night of the lecture the house was crowded, each fellow with his eyes on the stove. At the conclusion they surrounded Doherty and gave him a sound cursing for failing to do as Manson and Snyder said he would. "Where's your spirits?" "I G—d you didn't do as you promised," and hundreds of like expletives greeted his ears, while the two men who had worked his misfortune took the thing as a huge joke.—*Crawfordsville (Ind.) Review.*

Know Thyself.

Horace Mann justly remarked, "A spendthrift of health is one of the most reprehensible of spendthrifts. I am certain I could have performed twice the labor, both better and with greater ease to myself had I known as much of the laws of health at twenty as now. In college I was taught all about the motions of the planets as carefully as if they would have been in danger of getting off the track if I had not known how to trace their orbits; but about my own organization, and the conditions indispensable to the healthful functions of my own body, I was left in profoundest ignorance. Nothing could be more preposterous. I ought to have begun at home, and taken the stars when it should come their turn. The consequence was, I just broke down at the commencement of my second college year, and have never had a well-day since. Whatever labor I have been able to do has been done only on credit, not on capital—a most ruinous way, either in regard to health or money. For the last 25 years I have been put from day to day on my good behavior, and during the the whole of this period, as an Hibernian would say: 'If I had lived as other people do for a month, I should have died in a fortnight.'—*World of Health.*

The Woman's Congress at Lubeck.

The General Association of German Women has recently held its Annual Congress at Lubeck, and one of its members writes me in these words concerning it: "I am very much satisfied with our congress in some respects, less in others. I am satisfied because the meeting was much more progressive—radical, you Americans would say—than any previous one; I am also satisfied because the press has taken so much notice of it, even the Southern papers, like the *Augsburger Algemeine Zeitung*, having been represented by correspondents at its sessions; satisfied that from beginning to end there was a thronging public so that hundreds were obliged to go away. But I am disappointed that for the first time in the history of our organization there was no positive outcome of the congress, no local association formed which might put our ideas into action. Promises were made that such an association would be established in the end, some saying that Northern people were not so quick to act as those of more southern climes. But I know too well that what is not done immediately, before the enthusiasm dies out, is not likely to be done at all. Besides, it is only natural that our speeches which treated not simply of general education and professional schools, but hinted at woman's rights in the American sense of the word, should meet with disapprobation from many who have never thought on these subjects, and who now hear them for the first time. New ideas—and they were indeed new for the Lubeckers—are always slow in gaining ground.

"The nature of the congress and the scope of the woman movement in Germany may be best understood by giving the subjects of the addresses pronounced during the three days' sessions.

"Miss Auguste Schmidt, of Leipsic, spoke on the character of the woman movement in Germany; Mrs. Louise Otto Peters, also of Leipsic, the founder of the General Society of German Women, dwelt on the past and future of the society; Miss Marie Calm, of Cassel, delivered an extemporaneous speech, on the history of the woman movement in America, England, France and Germany, finding the recently published 'History of Woman Suffrage' most valuable, so she informs me, in her study of the question in the first-named country; Miss Jenny Hirsch, secretary of the admirable Lette Society of Berlin, gave an account of the work accomplished by her society to ameliorate the educational and industrial condition of women; Miss Julie Willborn, of Schwarin, read an essay on the scientific education of women teachers; Miss Menzzer, of Dresden, spoke upon the important topic of woman's work and wages; Miss Asaman, of Hanover, discussed woman's position as a citizen; Mrs. Lina Morgenstern, of Berlin, described the Volkskuchen of that city, and Mrs. Fillgraff, of Hamburg, paid a high tribute to woman's condition in the United States.

"A few words about some of the German women's rights advocates may not be uninteresting. The only one whom I know personally is Miss Marie Calm, of Cassel, and if she may be taken as a fair specimen of the others, Germany may be proud of these reformers. Miss Calm talks and writes French and English almost perfectly, is intelligent, vivacious, full of enthusiasm, speaks clearly and forcibly without notes or manuscript, and withal is a refined and cultured lady. She is in advance of most of her co-workers, but, on account of the conservative spirit of Germany, she feels bound to conceal her radical views when speaking in public, lest their open expression might damage the cause which she has at heart. Referring to her address at the congress on the history of the woman question in Europe and America, already mentioned, she says: 'My sympathy with the suffrage movement cropped out so much that the papers called attention to it.'

"'Mrs Morgenstern,' writes a German friend in a private letter, 'is a pretty, plump woman, with bright blue eyes and an almost childish mouth. I once told her that I liked very much to hear her speak, but still more to hear her laugh, there is such a merry ring to her voice. She wore a beautiful brooch and locket, gifts from the Empress Augusta, and also a decoration given her after the last war for her efforts in establishing eating-houses for soldiers on their way to the front. Miss Augusta Schmidt,' I learn from the same source, 'supported her mother and two sisters for a long time by teaching, she being one of many children of a Prussian officer. She is now at the head of a large seminary, beloved by her pupils and honored by all who know her. Mrs. Louise Otto Peters, though a poor orator, is a very good presiding officer, as she is thoroughly conversant with parliamentary law. She, as well as the other speakers, was dressed in black silk, and simply but elegantly attired. There was but one exception to this rule; Miss Julie Willborn, though begged to dress like the others, declined and kept her hair parted on one side!'"—THEODORA STANTON in *Phrenological Journal.*

Astronomical Progress.

Like the sand of the sea, the stars of heaven have ever been used as effective symbols of number, and the improvements in our methods of observation have added fresh force to our original impressions. We now know that our earth is but a fraction of one out of at least 75,000,000 worlds. But this is not all. In addition to the luminous heavenly bodies, we cannot doubt that there are countless others, invisible to us from their greater distance, smaller size, or feebler light; indeed, we know that there are many dark bodies which now emit no light, or comparatively little. Thus, in the case of Procyon, the existence of an invisible body is proved by the movement of the visible star. Again, I may refer to the curious phenomena presented by Algol, a bright star in the head of Medusa. This star shines without change for two days and thirteen hours; then, in three hours and a half, dwindles from a star of the second to one of the fourth magnitude; and then, in another three and a half hours, reassumes its original brilliancy. These changes seem certainly to indicate the presence of an opaque body, which intercepts at regular intervals a part of the light emitted by Algol.

Thus the floor of heaven is not only "thick inlaid with patines of bright gold," but studded also with extinct stars; once, probably, as brilliant as our own sun, but now dead and cold, as Helmholtz tells us that our sun itself will be, some seventeen million years hence.

The connection of astronomy with the history of our planet has been a subject of speculation and research during a great part of the half-century of our existence. Sir Charles Lyell devoted some of the opening chapters of his great work to the subject. Haughton has brought his very original powers to bear on the subject of secular changes in climate, and Croll's contributions to the same subject are of great interest. Last, but not least, I must not omit to make mention of the series of massive memoirs (I am happy to say, not yet nearly terminated) by George Darwin on tidal friction, and the influence of tidal action on the evolution of the solar system. I may, perhaps, just mention, as regards telescopes, that the largest reflector, in 1830, was Sir W. Herschel's, of four feet; the largest at present being Lord Rosse's, of six feet; as regards refractors, the largest then had a diameter of eleven and a quarter inches, while your fellow-townman, Cooke, carried the size to twenty-five inches, and Mr. Grubb, of Dublin, has just successfully completed one of twenty-seven inches for the Observatory of Vienna. It is remarkable that the two largest telescopes in the world should both be Irish.—SIR JOHN LUBBOCK, *in Popular Science Monthly for December.*

Lemon Barrett writes: I have been a subscriber for the JOURNAL since the first number I ever read. I like your square and loyal deal with the public, and hope your honest intent as a journalist will give you your just reward.

George A. Hubbard, of Green Wood, Neb., writes: The JOURNAL is a friend of mine; it fills my heart with joy. We need a good speaker here to open the light of Spiritualism to the people.

Mrs. Lucy Anderson writes: I do not want to lose a single number of the JOURNAL; it is a welcome visitor I assure you.

Take Jesus as the representative of fidelity to duty and of loyalty to conscience, and it seems literally true that he who goes bravely and cheerfully on, losing his life rather than flinch and play the traitor's or coward's part, shall find that life again in a far higher sense.

THE WORLD'S END.

Moslem Signs and Portents Compared with which Debt and Reform are Trifles.

(Constantinople Letter to Pall Mall Gazette.)

The world is about to pass away, and there is trouble and distress at Aeldiz Kibak. Of the signs which are to precede the coming of that hour many have already been accomplished. There have been tumults and seditions innumerable, earthquakes and eclipses. Faith has decayed among men. The Russian war brought forth the fulfillment of the prophecy that Gog and Magog, the fair-haired tribes of the North, should once more break forth across the barriers which Dhu'l-Karneiu built up against them in the mountains of Armenia. That the Anti-christ has appeared in the shape of England's Prime Minister is a secret to no devout Moslem, and if the letters K. F. R. (Kafir or Infidel) have not yet been read on Mr. Gladstone's brow, it is that the unbelievers are blind to the sign with which he has verily been branded. But two more signs are yet wanting—the descent of Jesus on earth and the apparition of the Mahdy, or Director. That the time is fulfilled for the former event it is generally believed, and I recollect that a few years ago, when I was at Damascus, the eastern minaret of the great mosque, upon which he is to descend, and which is called in consequence thereof the Minaret of Jesus, was being cleaned and repaired in expectation of his coming.

But the greatest of all the signs, though not clearly specified in the Koran, has always been held to be the apparition of the Mahdy, concerning whom, according to Sale, Mohammed prophesied that the world should not have an end till one of his own family should again rule over the seat of Islam, whose name and whose father's name should be the same with his own and his father's own (Abdullah). Traditions on this point are, however, numerous and conflicting. Many believe that the Mahdy will be an incarnation of God upon earth, and that only his Vekyl, or vicegerent, will belong to the noble tribe of the Koreish, while some go even farther and add that this Vekyl's name will be Abdul Mutallib, and that the Mahdy will make his appearance during his third Cheriffate. Others again hold that the Mahdy's own name will be Abdullah, but that after his appearance he will in due time die and be succeeded by his father, Mohammed, who will be raised from death for that purpose, and, together with Jesus, the son of Mary, will fill the whole world with the knowledge of God and El Islam. Whatever these minor discrepancies may be there is, however, a general consensus among Musulmans that toward the beginning of the fourteenth century of the Hegira a descendant of the Prophet, of the tribe of the Koreish, will rule over the Arabs, and that at that time the Mahdy will reveal himself at Mecca, and the era of the Caliphate be brought to an end.

Two years only separate us still from the beginning of the fourteenth century; Abdul Mutallib, for the third time Cheriff of Mecca, is reported to have raised the standard of rebellion and proclaimed himself ruler over the Arabs; and lo! the Mahdy himself has appeared, and made himself known at Mecca in the person of Abdullah, the son of Mohammed by a mother by the name of Zuineh. Here are the three names of the Prophet and of his father and mother grouped together as foretold by the traditions of old. The circumstances of time and place equally answer to the prophecy. What doubt can any longer be entertained that the days of the Caliphate are numbered, and that the world itself is only waiting for the blast of consternation to be swallowed up in the burning flames of the molten heavens? And if any further signs were wanting in these days pregnant with wonders, what is the cholera which rages at Mecca—the "yellow wind of fire," as it is called by Arabs—but the very fire, which according to prophecy, shall consume the Hedjas at the moment when the Mahdy appears? These are weighty matters, indeed, which must be pondered over in council, and in comparison with which financial commissions, war indemnities, Armenian reforms, are but the veriest trifles.

Spiritualism at Leadville, Col.

To the Editor of the Religio-Philosophical Journal:

As we have just entered on a new year, a note of our progress will be in order. Leadville, like all other new places, has a multiplicity of churches; each one of these has a pastor working with all his might, to gather the straying sheep into their folds; but, lo! a wolf has appeared in our midst in the shape of a Spiritualist society, and these churches are no longer permitted to pursue the even tenor of their way. Every Sunday some one of their straying flocks come into our meetings, and after getting a taste of the new food we have to offer, their senses become quickened, and soon they are found among the investigators at our circles, and anon, believers of our beautiful Spiritualism.

Colorado is a place particularly adapted to the development of mediumship, and especially in Leadville where we are over 1,000 feet above timber line. Spirits do not have to descend very far in order to reach us, and we do truly feel that they are around us continually here. We have many mediums in different degrees of development; very few of these take money for their services, but give of their gifts freely to those that are seeking. Our Sunday meetings are well supplied with volunteer speakers, and I do not think we are much behind the Brooklyn and New York Conferences, which I have attended so often in the years gone by. We have several fine inspirational speakers, as well as trance mediums, through whom we get able and profound discourses. Our subjects for the last three months have been, on each Sunday, chosen from the audience, and each time they have been handled with wisdom and ability. We have now held our meetings for six months. At the beginning of this year we re-elected nearly all of our past officers, giving them a unanimous vote of thanks for their past faithful services, and they now start out on this new year with redoubled zeal and energy, knowing they have the approbation and sympathy of those they serve.

Last Sunday Prof. Gaston, a prominent lawyer of this city, opened the meeting with a half hour lecture on the uses and abuses of Spiritualism. It was ably treated by him and four other speakers that followed, each one taking the ground that all persons who were contented to simply be led by its phenomenal side, would make but little progress in virtue and spirituality, but that we must all bend our best energies for the development of our own souls, shedding forth only a true light, for the unfolding of a true and divine Spiritualism. I am sure we can only depopulate sectarian churches, by offering to the people not only a diviner truth, but by showing them that we embody in our lives a greater amount of wisdom and purity.

It does seem to me that if we truly believed that psychometry and clairvoyance revealed our inmost lives and thoughts to each other, we would at once stop all deception and know that only honest lives can stand the scrutiny of our earthly as well as our angel friends. To this end I believe that the RELIGIO-PHILOSOPHICAL JOURNAL and the *Two Worlds* are making gigantic strides for the putting forth of a higher and purer Spiritualism.

SARA E. SOMERBY.

"A Fine Spiritual Tonic."

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent twelve weeks for 30 cents to all whose subscriptions are received during January, 1882. This is cost only, or less than cost, and gives every one an opportunity to judge of the merits of a journal which is now admitted to be the ablest liberal and spiritualistic publication in the West. We know of scores of men and women who are inquiring as to the phenomena and philosophy of Spiritualism and who are sick of the church hash forever warmed over. We advise them to try the JOURNAL for twelve weeks. If it does not act as a fine spiritual tonic and alterative, or if it leaves any bad taste in the mouth, we will pay the 30 cents for each subscriber who is dissatisfied with the trial. Send 30 cents in one and two-cent postage stamps to "Col. John C. Bundy, editor RELIGIO-PHILOSOPHICAL JOURNAL, Chicago." Those who wish to try the JOURNAL for one year, can send $2 50, or $1 25 for six months, in drafts on New York or Chicago.—*Worthington (Minn.) Advance, Jan. 5, 1882.*

Premonitory Warning.

The Herald, of Baltimore, Md., gave the following, published just before Mr. Danskin passed to spirit life:

"Washington Danskin, who was last Thursday morning at his residence, North Gilmore street, so suddenly stricken with paralysis while making his toilet, lies in in a most precarious condition, his physicians seeing but little change for the better. Prof. Chew and Dr. C. S. Norris are attending him. They state that the paralysis of the right side was caused by the bursting of a blood vessel in the brain, and that if the blood clot collected therein is not absorbed into the system again, death will eventually ensue. A most remarkable case of premonitory warning of death is involved in Mr. Danskin's illness. As is well known, Mr. Danskin has for many years been closely connected with the spiritualistic cause in this city as president of the First Spiritualistic Congregation. His wife, Mrs. Sarah A. Danskin, is the well known physician of the new school and medium. A few days prior to this attack, Mr. Danskin received through his wife a communication purporting to come from his father in the Spirit-world, warning him of approaching dissolution, and the advice that he had best prepare for the same. Mr. Danskin at once took the advice, made his will, settled his affairs, even completing the address he wished read at his obsequies. The night before he was taken ill he again received through his wife another communication from his father, informing him that if he had left unfinished any of his affairs to complete them before morning, which was accordingly done, Mr. Danskin working far into the night, and singular to relate, it was at 7 o'clock on the following morning that, without a moment's warning, he received the stroke that deprived him of his senses and will also most likely of his life.

A prominent member of the church, who does not wish his name to appear publicly at the present time, writes: I have your pamphlet on the Church Congress and will notice it in the JOURNAL, briefly and carefully. It is the best plan you have struck for attracting the attention of the clergy. You propose to send samples in return for notice. I will ask you to mail to the following clergymen a copy each. They are strictly orthodox and would not, perhaps, read a spiritual paper, but will no doubt examine with interest the pamphlet referred to. I am myself a member of the church, but admit the reality of spirit phenomena. I have to be somewhat quiet and secret about it, and think that course best until I am fully confirmed as to the real character and tendencies of Spiritualism. The continued assaults made upon the Christian religion I do not like, though I do not myself adopt every thing that is called orthodox. I am carefully and quietly reading and investigating the subject. I am anxious to know that its better teachings are true. I believe in fact that the Christian church will need it, and will ere long gladly embrace it as a means of combating the onslaughts of science and Materialism. By this I do not mean that true science is antagonistic to religion, but that many things in the Bible as now interpreted, cannot stand against modern scientific development; yet I am not prepared to reject the Bible and to deny the atonement of Jesus Christ. I look for an alliance between the Christian Spiritualists and the Church upon a higher, more rational, and more elevated plain. I read your paper with much interest, but don't like the hate and bitter opposition so frequently manifested, by many who write for you, toward the Christian church.

Notes and Extracts.

Charity will conquer hatred.

A religion that is not free is false.

The man utterly without charity is a fiend.

One can hardly believe in death as a verity.

The man of perfect charity would be next to divine.

Christianity was unbelief to the orthodox Jew of old.

Let us transcend, not deny, the past—herein is wisdom.

Death is a shadow. There is nothing but life throughout the universe.

The Universalist is optimist in the conviction of Providence everywhere.

The dawn of spiritual life began in fear, but it will end in reverent love.

"More light!" said the German poet—the grand old Goethe. And so saying, he died.

It is but an opinion that you can get to heaven by swallowing a certain number of formulas.

If we would all confess our faults, and have charity, we should be "not far from the kingdom of heaven."

Myriads of ages have elapsed since the earth began. Many thousands of years must have elapsed from the creation of man ere he became conscious of a life beyond life.

The true Universalist is the absolute catholic of religion and philosophy. He embraces all truth, without reservation. He believes in a life beyond visible life, without which nothing can occur.

In religion—so far as it is an outward visible sign, or act of believers, constituting a church—there are two distinct principles: submission to authority; and individual liberty, or right of private judgment.

It is the fear of this life—the fear of hell, the "hangman's whip"—the fear of death—the fear of poverty and pain—which cast an infernal shadow over the universe. "Perfect love" will transcend these spectres.

The Protestant is a free thinker to the extent of denying the infallibility of the Catholic Church and the supremacy of the Pope; claiming the right of private judgment to dissent from Rome and set up a religion for himself.

Opinion is, in nine cases out of ten, very imperfect. Opinion was honest enough when it consigned Socrates to death and sent Christ to the cross. These illustrious reformers were, to the orthodox mind of their day, blasphemers.

The study of natural science may be compared to an elaborate piece of Mosaic, composed of numerous minute fragments of various shapes and colors. If but one is missing, the representation is imperfect; but united, and occupying each its own proper position, they form a beautiful and harmonious whole.

Dissent carried to the utmost verge of each human will, necessarily leads to anarchy and atheism; to a dissolution of all government, spiritual and temporal; to a hear-garden, in which there could be neither Church nor State. If no man would agree to surrender a portion of his personal liberty, society could not exist.

The doctrine of God's curse against our race in consequence of the first man's sin involves a great blemish on the moral perfection of God. It is contrary to all sense of justice that one man should be an object of wrath in consequence of another man's sin, much more that a whole world of countless millions should be deemed accursed, and sent to everlasting perdition, through the sole fault of their first parents.

At the close of the third great geological period, known as the Tertiary epoch, a great change took place in the physical conditions of the northern part of Europe. The mild climate of later Tertiary times passed into one of Arctic severity. The summits and sides of lofty mountains were scored and ground down by glacial action; fragments of rock were transported hundreds of miles from their original beds, and deposited, in the shape of huge boulders, upon elevated ridges, or, as heaps of moraine matter, filled the valleys and marked the tracks of the mighty rivers of ice which had borne them to their present position. The fauna was also changed. The woolly-haired rhinoceros, the reindeer, and other animals suited to bear the severity of the climate roamed over Britain; and shells of an Arctic type mingled with and to some extent replaced those of warmer seas.

The Week of Prayer.

The *Evangelist* does not like the prescribed programme for the week of prayer. It thinks the Holy Ghost has been too much left out.

"On inspection of the programme recently published by the Alliance, it will be seen that the blessed Person of the Trinity who took precedence in establishing the Christian church at Jerusalem, and who, in accordance with the command of Christ, was waited for by the disciples, and without whose aid they could do nothing, is only brought into the Alliance programme as a last item. His influences are not craved or referred to until the week has past to its last and most interrupted day; then missions are to be prayed for, and finally prayer is to be made for the outpouring of the Holy Spirit.'"

Now, if the trinity is a unity and all three are the same, will the *Evangelist* explain why praying to one is not exactly the same as praying to another. It would be refreshing if he would also explain what the "holy spirit" really and truly is, as this has never been satisfactorily done.

From the stand-point of the *Evangelist*, this overlooking of one of the three Gods of the godhead might lead to serious consequences. What if it aroused the jealousy of the neglected god? Better, then, there had never been a "week of prayer."

The Record is a monthly, devoted to classical literature and historical criticism, Charles B. Waite, A. M., (author of that popular work, "A Complete History of the Christian Religion to A. D. 200") editor. The January number contains an interesting article on Percy Bysshe Shelley, and valuable "Notes on Irish History." It alludes to the RELIGIO-PHILOSOPHICAL JOURNAL as follows:

"This is the leading advocate of Spiritualism in this country. It was established in 1865, and passed into the hands of the present editor and proprietor, John C. Bundy, about four years ago. Mr. Bundy, though a full believer in Spiritualism, is of a philosophic and scientific turn of mind; hence he occasionally feels obliged to antagonize the over-credulous, and to oppose and denounce charlatans and pretenders.

"The success of his JOURNAL has placed him in a position where he can indulge in the luxury of independent thought and action, and lead his readers to higher forms of doctrine, as from time to time may become necessary.

"Though we profess to know but little of the Spiritualism of to-day, we presume, like orthodoxy it has a high degree of flexibility, and must be capable of a development corresponding to the advanced state of modern science and the improved tone of modern thought. To bring it to this point appears to be the aim of Mr. Bundy, and in that he has our hearty sympathy."

Magnetic Healing.

A lady in the West who uses her healing power occasionally in private and without fee, writes us of a boy, three and a half years old, being brought to her from a distance, given up by the physicians to die of hydrocephalus. The child is just going home, to all appearance healthy and strong, its head reduced several inches from its enormous size, and the glad parents full of hope. She says: "Just now there is some talk of prohibiting magnetic healers from doing what the "regular" doctors fail to do, and I thought I would give you this evidence of what we are doing. I charge nothing for my services."

We are strongly disposed to regard that person as the best physician who does most to alleviate human suffering. Judged from this standard, Mrs. Lydia E. Pinkham, 233 Western avenue, Lynn, Mass., is entitled to the front rank, for her Vegetable Compound is daily working wonderful cures in female diseases. Send for circular to the above address.

Enthusiasm is that temper of mind in which the imagination has got the better of the judgment.

Constitutional skin diseases of a scorbutic character are successfully treated with Dr. Benson's Skin Cure, internal and external treatment, both pleasant. It certainly removes scrofula, eruptions, dandruff and tan and makes the skin smooth and healthy.

The proper way to check slander is to despise it; attempt to overtake and refute it, and it will outrun you.

Ponder on These Truths.

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Sediment or mucous in the urine is a sure indication of disease. Take Kidney-Wort.

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R. V. Pierce, M. D., Buffalo, N. Y.:—Dear Sir: I must tell you what your medicine has done for me. Before taking your "Favorite Prescription" I could hardly stand on my feet, but, by following your advice, I am perfectly cured. The "Favorite Prescription" is a wonderful medicine for debilitated and nervous females. I cannot express how thankful I am to you for your advice. Yours truly,

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The World's Dispensary and Invalid's Hotel at Buffalo, N. Y., destroyed by fire a year ago is rebuilt and full of patients. For "Invalid's Guide Book," giving particulars and terms of treatment, address, with two stamps, WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

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THE INDEX!

A

RADICAL WEEKLY JOURNAL,

PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS.

Editors { W. J. POTTER. B. F. UNDERWOOD.

CONTRIBUTORS:

Moncure D. Conway and George Jacob Holyoake, of London, will write for *The Index* every month during 1881. Among the other contributors are Prof. Felix Adler, John W. Chadwick, M. J. Savage, P. M. Holland, W. H. Spencer, Mrs. E. D. Cheney, Mrs. Anna Gerrin Simmons, Caroline H. Dall, Mrs. Sara A. Underwood, Miss M. A. Hardaker.

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To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in the society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

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Memories of Judge J. W. Edmonds and Dr. Robert Hare—"Let Pioneers be Remembered."

BY HON. THOMAS BARLOW.

To the Editor of the Religio-Philosophical Journal.

As I was personally acquainted with Judge Edmonds and Dr. Robert Hare, and as they have made their impressions upon the age, and departed, I would say a few words applicable to their memory. They were both early pioneers, believers in and advocates of the cause of Spiritualism, and it is due to them that they be remembered by all believers in that faith. In their day it required great moral courage to be honest and open in their convictions of the truth of what they espoused. Nothing but a spirit of independent thought with honesty of heart allowed of their inquiries, and open advocacy of that ridiculed idea of Spiritualism. When it involved the most important question possible for man to consider, it was met and denounced with contemptuous sneers, cutting ridicule, false charges, and unscrupulous imputations of deception as well as of insanity, that no cause since the alleged manifestations of the days of the prophets, apostles and Jesus has aroused and realized. The church that should have been the first to enter upon investigation followed it with the bitterest denunciation and proscription; and professed Christians ostracized and read out of society as fools, lunatics and deceivers all who entertained an idea of its sacred truthfulness.

The prominence Judge Edmonds attained in the cause, is well known far and near to the Spiritualists. He was a man of reserved dignity and high standing of character, a sound and popular jurist, a member of the highest court of the State of New York. No one ever intimated anything impeaching his moral character or his purity or soundness of judgment as a jurist. His decisions were sound, and his word was accepted as of a mind of intelligence and light. But alas for the nature and character of man, who should be governed by an honest rationality, and deliberate differential thought toward others, at least when professing to be governed by religious convictions. No sooner did the judge begin to express his faith in Spiritualism and his exalted joy in the proof of spiritual life and immortality as it developed itself, than he was denounced as a deluded, an insane, a bewildered and an evil working man. Whilst as a jurist he could walk abroad with honors and deference shown him by all who knew him, as a deluded Spiritualistic believer, he was avoided and treated with silent and often manifested contempt. But he neither hesitated to believe and think for himself nor feared the frowns of the church nor contempt of the world. His light and life at a later day somewhat abated the disrespect of him thus entertained by those who should have manifested more respect for religious truth.

He had better by far have been envied than disrespected and abused for his exultant belief by those who treated him as they did, as deluded and insane. Peace to his memory. He has left the records of his pen which will be as imperishable as those of an Isaiah, a David or a Solomon, and more convincing of the truth of immortality than the writings of a Paul, or teachings of the church.

I now will speak of

DR. ROBERT HARE.

The Doctor is too well-known to the scientific and reading world to need any thing from my pen to give light on the subject. He was a member of the American Scientific Association, which embraced men of science of America and Europe, from the first meeting of its organization, and no one was more prominent or honored as a member or as a scientific man. All deferred to his opinions. He was a large, stately appearing man, sedate and thoughtful; of independence of character and very sociable with friendly acquaintances. His hair in latter days was of an iron gray and he appeared like a patriarch as he moved around in personal majesty. His words always fell upon my ears as of light and valuable instruction. He was bitter in debate against what he deemed untrue or unscientific, and perhaps too much so for the best policy or effect. This was as a result of his firm conviction of his thorough understanding of his subject. In 1854, at a convention of the association, having become interested in the subject of Spiritualism, he made a request of the members to attend the sittings of a lady medium whose presence he had secured at his room, for the purpose of investigation. But his proposition was received with sneers and suggestions of discourteous respect, which, however, he received quietly and uncomplainingly. Well do I remember the unmanly treatment he received. I felt hurt at the display of illiberality and neglect of men of science, of the great question of everlasting life requiring investigation at their hands, and of vastly more importance than any other subject they could inquire into. But it passed off in that manner, and no one accepted the invitation. In 1855, when the association again met at Providence, Rhode Island, the Doctor again made a like request, but met with the same treatment and refusal to accept the invitation, and the old man took it calmly and submissively.

At an early day I availed myself of the privilege of conversing with him on the subject, and when he found that I was free to inquire and listen, he was much pleased and very free to communicate. His aged countenance lighted up as with youth when I made the request. He said that like others, he had for years looked upon Spiritualism as a humbug, a deception, jugglery, and like others refused to listen or inquire. But when his great rival in the scientific world, Faraday of England, had given it attention and declared its motive power to be of electric or magnetic influence, he concluded to investigate and test the views of his scientific rival. The Doctor was as learned in this branch of the science as any living man. He said he got his lady medium, a table tipper, began and prosecuted his experiments and tests of electricity and magnetism, to a satisfactory extent and "as a result (said he), I was foiled in every test," and was convinced that magnetism or electricity had nothing to do with the physical power displayed.

Then there was demonstrated to him an unseen, unknown power, and "as to that I was confounded," said he. Next was the fact of that power being governed by a responsive intelligence, and he added "I was carried irresistibly to the conviction and conclusion, that in the background was a secret intelligence, of the motive power, and I knew of no better name to give it than spiritual. I was irresistibly convinced," said he. He detailed to me the series of his tests which were scrutinizing and scientific, in all of which he was thwarted.

In 1856 the association met again in the city of Albany. Near the close of the session, one day when the large assembly chamber was crowded with members, ladies and gentlemen, and Professor Caswell, of Brown University, in Providence, was presiding in the chair, Professor Rogers, a distinguished scientist, with Dr. Hare, came arm-in-arm along the aisle through the crowd directly in front of the chair, approached near the presiding officer and stopped. The doctor stood bare-headed, with hat in hand, grave and silent, whilst Prof. Rogers addressed the chair substantially as follows: "Mr. President, our venerable and honorable member of this association, who stands beside me, in these his advanced years, has given his attention to what is termed Spiritualism, and from his investigations has been convinced of its truth, and feels an ardent solicitude that others of his scientific brotherhood should be induced to investigate it also; and in order to give a brief history of what has wrought the convictions in him, he would ask it as a favor that the association now give him one half hour that he may address them." These words had scarcely passed the lips of the speaker, before a member of the society (whose name on his account I suppress) sprang hastily upon his feet and passionately proclaimed; "Yes, I move that he have one half hour, *but that it be at some insane asylum!*" and sat down. The great naturalist, Louis Agassiz, who sat at a little distance away, instantly sprang to his feet with flushed countenance and with all but tears in his eyes, and with agitated but bold voice cried out: "Mr. President, I cannot, I will not hear our venerable brother, Dr. Robert Hare, thus abused! What! he be sent to an insane asylum to be heard in the expression of his opinions? I will not silently suffer the imputation to be thus cast upon him. No! no! I move that he have the time he asks and that we give it to him now." At this the former gentleman arose and attempted an apology for what he had said, but the audience quickly hissed him down and I heartily joined in the hissing, though I sat immediately before him.

Then Prof. Mitchell, of the Cincinnati Observatory, who sat directly in front of me, arose quickly and expressed his regret for the unpleasant aspects of the affair, and said as a friend to science he would not hesitate investigating anything that might be worthy of attention, and as the matter stood, he would second the motion that the Doctor have his half hour. "I am a Christian believer," said he, "have given no attention to Spiritualism, so called, but as a friend to truth I am free and will think and inquire." Then came up Prof. Davis, of West Point. He said he was opposed to having religious or political subjects brought before the society, but would be happy to confer the privilege upon his honored and venerable friend, Dr. Robert Hare, of a hearing, and to render it all satisfactory and keep the society clear from religious matters, he moved that the society first adjourn its session, and the Doctor have his time. This proposition was promptly accepted, and in a short time the Doctor had his privilege before a full house and listening audience. Among those present sat several of the city orthodox clergymen, whom I knew well, and it was a school to me to see them indulge in self-complacent smiles of contempt when the doctor detailed some of his tests and the questions he propounded to his medium, and the answers he obtained. There was Dr. Hare, possessing more truthful and scientific knowledge (speaking in common figurative parlance) in his little finger, than the brains of the whole clerical fraternity present, yet he was made or viewed as a subject of pitiful ridicule and delirium bordering on lunacy. Said the doctor, in substance:

"I am nearly eighty years of age, and for nearly that long period of time the future has been dismal and dark to me. I could carry myself no further than the grave, nor could I find any evidence warranting a speculative belief in immortality, or a spiritual nature. But now, as it were, the windows of heaven were open to my vision and beams of effulgent light are pouring down upon me, giving me positive assurance I am never to die, but always to live. It is not merely to proselyte, but to convince some or all of the truth of life hereafter. If any of you have a happy faith of any kind of immortality, I would not on any account disturb that faith, for whether based upon a religion of truth or error, it can in no wise affect the realities of the future. Immortality is a fact and not the fruit of any belief. We are to live. It is the one who has no satisfactory belief in a future life that I would convert to the faith based upon knowledge that I enjoy."

Of an independent spirit and in the fullest enjoyment of his belief, the subject of Spiritualism was his continuous happy theme of conversation, at all times and in all places, before believers or unbelievers, priests or laymen; and I never knew how beautiful a picture could be portrayed of the benevolent character and lovely nature of Jesus until I heard him portray it. It was no orthodox view, but one of his humanity, his practical goodness, moral purity and loveliness. Never was St. John more happy in his ecstasy, than was Prof. Hare seemingly in his confident belief of a spiritual existence hereafter. The apostles we are told, could not believe "for joy," when the subject of the resurrection was favorably presented to their minds, and the joy of the doctor seemed full, whenever his ear was addressed, and his lips were opened on the subject. "My mother has appeared and spoken to me in maternal accents that touched my heart," said he, "though she departed long ago." He gave me some beautiful poetry written for him from the Spirit world that was beautiful indeed. He, too, has left the records of his pen in attestation of what he saw, heard and knew, from the unseen world, and although those who confess a faith, which if realized and impressed upon the mind, as unyielding truth would drive any person whose heart is of flesh and not of stone, to insanity or despair, may call such men as Judge Edmonds and Dr. Hare crazy for claiming to have found proof positive of a life eternal. God is none the less true, nor truth any the less glorious.

Canastota, N. Y., Jan. 9th, 1882.

A Correction.

To the Editor of the Religio-Philosophical Journal:

In your last issue I noticed a criticism by Mr. J. G. Jackson concerning a statement made by Mr. A. J. Davis, as reported by Mrs. E. W. VanHorn and printed in your JOURNAL some weeks ago. I have the pleasure of the acquaintance of both Mr. Davis and Mrs. VanHorn, and with both I have conversed in relation to the statement and the criticism. I find that Mr. Jackson's learned (scientific?) remarks were evolved by a mistake in the report, which Mrs. Van Horn prepared for the press from her few notes, aided for the most part by memory of Mr. Davis's discourse.

The statement he made was substantially this: "The Moon is not old, but comparatively a new body. It is in a mineral stage, and will be for a long period. The first exudation of the mineral constituents is of the consistence of starch; a metaloid or salt in many places miles deep. In the order of progress, water will come as a further development, then vegetation and ultimately animal organizations."

That man is an inconsistent investigator who adheres to science alone, denying the results of clairvoyance. The first deals with external phenomena purely, and has times without number been convicted of the grossest mistakes. The second devoted to the investigation of the interior life of things, has as often discovered truths which science has finally been compelled to accept.

JUSTITIA.

Col. Ingersoll.

ORATION AT A CHILD'S GRAVE.

WASHINGTON, D. C., Jan. 9.—In a remote corner of the Congressional Cemetery yesterday afternoon, a small group of people with uncovered heads were ranged around a newly-opened grave. They included Detective and Mrs. George O. Miller and family and friends, who had gathered to witness the burial of the former's bright little son Harry, a recent victim of diphtheria. As the casket rested upon the trestles there was a painful pause, broken only by the mother's sobs, until the undertaker advanced toward a stout, florid-complexioned gentleman in the party and whispered to him, the words being inaudible to the lookers-on. This gentleman was Colonel Robert G. Ingersoll, a friend of the Millers, who had attended the funeral at their request. He shook his head when the undertaker first addressed him, and then said suddenly, "Does Mrs. Miller desire it?"

The undertaker gave an affirmative nod. Mr. Miller looked appealingly toward the distinguished orator, and then Col. Ingersoll advanced to the side of the grave, made a motion denoting a desire for silence, and, in a voice of exquisite cadence, delivered one of his characteristic eulogies for the dead. The scene was intensely dramatic. A fine drizzling rain was falling, and every head was bent and every ear turned to catch the impassioned words of eloquence and hope that fell from the lips of the famed orator.

Col. Ingersoll was unprotected by either hat or umbrella, and his invocation thrilled his hearers with awe, each eye that had previously been bedimmed with tears brightening and sobs becoming hushed. The Colonel said:

MY FRIENDS: I know how vain it is to gild a grief with words, and yet I wish to take from every grave its fear. Here in this world, where life and death are equal kings, all should be brave enough to meet what all have met. The future has been filled with fear, stained and polluted by the heartless past. From the wondrous tree of life the buds and blossoms fall with ripened fruit, and in the common bed of earth patriarchs and babes sleep side by side. Why should we fear that which will come to all that is? We cannot tell. We do not know which is the greatest blessing, life or death. We cannot say that death is not a good. We do not know whether the grave is the end of this life or the door of another, or whether the night here is not somewhere else a dawn. Neither can we tell which is the more fortunate, the child dying in its mother's arms before its lips have learned to form a word or he who journeys all the length of life's uneven road, painfully taking the last slow step with staff and crutch. Every cradle asks us "Whence?" and every coffin "Whither?" The poor barbarian weeping above his dead can answer the question as intelligently and satisfactorily as the robed priest of the most authentic creed. The tearful ignorance of the one is just as consoling as the learned and unmeaning words of the other. No man standing where the horizon of a life has touched a grave has any right to prophesy a future filled with pain and tears. It may be that death gives all there is of worth to life. If those who press and strain against our hearts could never die, perhaps that love would wither from the earth. Maybe a common faith treads from out the paths between our hearts the weeds of selfishness, and I should rather live and love where death is king, than have eternal life where love is not. Another life is naught, unless we know and love again the ones who love us here. They who stand with breaking hearts around this little grave need have no fear. The largest and the nobler faith in all that is, and is to be, tells us that death, even at its worst, is only perfect rest. We know that through the common wants of life, the needs and duties of each hour, their grief will lessen day by day until at last these graves will be to them a place of rest and peace, almost of joy. There is for them this consolation. The dead do not suffer. If they live again their lives will surely be as good as ours. We have no fear; we are all children of the same mother and the same fate awaits us all. We, too, have our religion, and it is this: "Help for the living, hope for the dead."

At the conclusion of the eloquent oration the little coffin was deposited in its last resting place covered with flowers.

Judge Barlow is Delighted.

To the Editor of the Religio-Philosophical Journal:

The proceedings of the Church Congress as published by you delight me. They took me by surprise that so praiseworthy a step had been ventured upon by prominent persons identified with the Episcopal church. Verily, light is passing the portals and entering the dark chambers of a system of benighted worship in our land. It is indeed hopeful and very desirable that the example set by those inquirers should be followed by all who would bless the world with a more enlightened Christianity, and a more truthful understanding of pure and undefiled religion. Let documents of that kind be scattered broadcast over the land. We must obtain some for this part of the vineyard.

THOMAS BARLOW.

Canastota, Jan. 9, 1882.

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Mr. R. F. Underwood, editor of the *Index* of Boston, Mass., lectured at Union Park Hall, Sunday evening, to a comfortably filled house, although it was was a stormy evening. Mr. Hudson Tuttle introduced Mr. Underwood to the audience, in a few well chosen, felicitous remarks, saying that Mr. U. was one of the free thinkers whom he was proud to call friend, and in whose lectures and writings he always found food for thought and instruction. Mr. Underwood then responded by saying that more than twenty years since he read Mr. Tuttle's "Arcana of Nature," which he pronounced a very remarkable book, one of the very best, if not the best, put forth by any Spiritualist, and, he was sorry to say, not yet fully appreciated by a great many Spiritualists; that at that early day Mr. Tuttle advanced the theory of evolution, and even anticipated partially some of those discoveries which have made Darwin famous. He then gave his lecture upon Radicalism and Conservatism, which was listened to by the audience with profound attention.

He enumerated the important history of human progress, and dwelt on the relative influence of the radical and conservative forces in the intellectual social and moral development of the enlightened nations of the world. He made discontent, based upon a perception of error and wrong and a disposition to substitute for them truth and right, the essence of Radicalism. He ascribed to the radical spirit and principle all the great onward steps in the career of historical development, sketching in illustration, a number of scientific and social reforms, but at the same time recognizing the need and value of the conservative element which was the sure guarantee of the permanence in individual character and the social organization, of all that is inaugurated and accomplished by radicalism. Socrates, Jesus, Mohammed, Luther, Jefferson and Paine, Garabaldi and Gladstone, were ranked among the great typical radicals of history. John Stuart Mill and Herbert Spencer were regarded as representatives in philosophical radicalism, and Darwin, Huxley, Heckel and Wallace as noble specimens of the radical spirit in science.

The construction of the sentences in the Japanese translation of the Scriptures is decidedly perplexing to those who may not remember that the language reads from right to left. For instance, the sentence, "There was a man sent from God whose name was John," in the Japanese is thus arranged, "God from John called man sent was."

The *Interior* says that the wandering evangelist, who sadly inquires, "What is the state of your soul?" should be gently lifted by the collar and invited out, very fast, into the open air. This would be rough on many of the lay brethren of those churches who seek notoriety through so-called revivals.

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Colonel Ingersoll is evidently progressing. His address at a child's grave, as reported on our 8th page, has more spirituality connected with it than his lectures generally have.

"More Light about the House we live in," is the title of a pamphlet(32 pages). Just issued by N. B. Wolfe, M. D., of Cincinnati Ohio. Price 10 cents. The Doctor is an eminent physician, and fully capable of furnishing "light" on any subject upon which he writes. He is the author of that excellent work, "Startling Facts in Modern Spiritualism."

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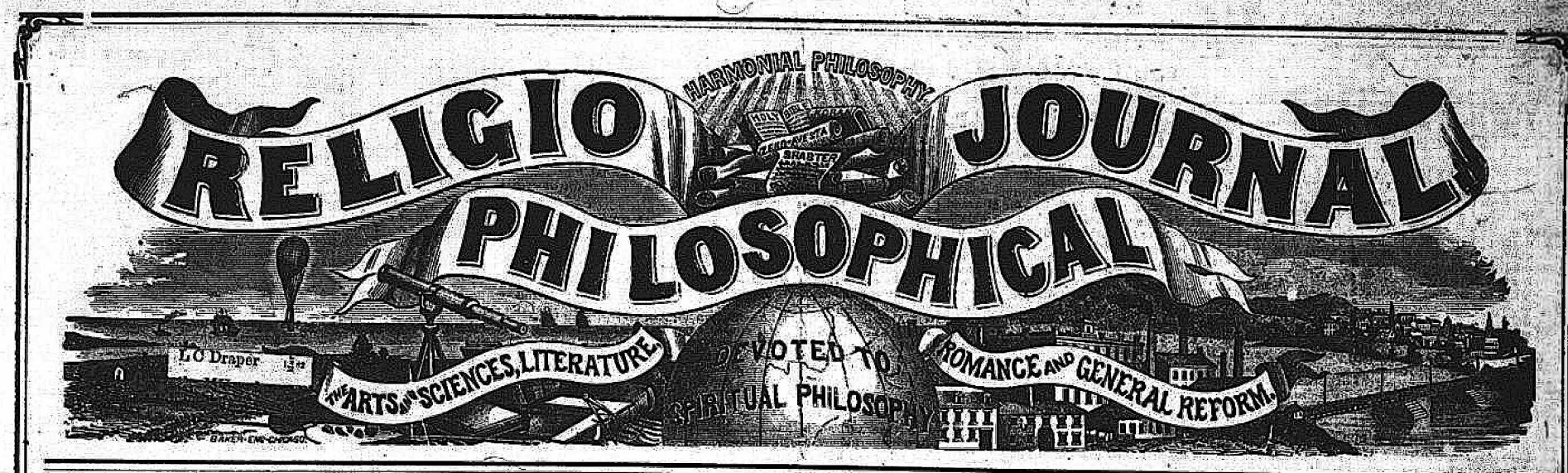

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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Spiritual Laws.

BY MRS. MARIA M. KING.

NO. 2.

To the Editor of the Religio-Philosophical Journal:

Man is an enigma to himself. He finds himself with powers he can no more fathom than he can pierce the uttermost bounds of space with his material vision, and yet so confined within his narrow sphere of life, so limited in his powers of perception and conception, that he seems to himself a creature like the moth or worm, shut up within a shell or groping under ground for something to engage his faculties. But if, perchance, in his uneasy turnings he breaks forth into the light of day and the liberty of the upper air, and finds he has wings wherewith he may soar above the vapory atmosphere that hangs thick over his whilom dwelling, and uses his pinions for flight, he basks in ecstasy in the sunshine, and without cautious noting of his bearings, he is apt to lose himself in his ramblings, so delightful to him is this liberty of roaming.

The world of truths and principles upon which the human intellect directs its energies once it has found liberty to think, after finding freedom from bondage, is bewildering to the mental vision, like the broad light of noonday to one just emerging from darkness. The tendency is to grasp at too much at once, so failing to get at the right starting point of inquiry, from which alone true progress is possible. In the realm of spiritual laws and methods this tendency has been particularly observable in this age. Nor is it strange, considering the materiality of the great mass of minds in all ages including the present, that in this science of spirit, crooked paths have been made to what truths have been discovered, taking into account the law that spiritual things are spiritually discerned. Spirituality of the kind that is enlightenment to the intellect, creating susceptibility to mental stimulation, so opening the avenues of thought that reach into the causes of things, has been lacking in the formation of many of the systems of thought of the past and present. This want reveals itself in the shallow philosophy of most of the religious schools and in the materialistic tendency of scientific thought, being also very noticeable in the theories put forth in many quarters as principles of the spiritual philosophy. Problems of deep import relating to spiritual things have too often been given an interpretation as totally unwarranted by the facts of established science, human experience and genuine philosophy as any interpretation of nature given in the old religious records or creeds, the authorities of religious devotees of to-day. In the opinion of many devotees of Spiritualism, mediums alone are fully qualified to solve the questions relating thereto, whose dicta it would be presumptuous to dispute. Now, with all due consideration for the high position mediumship holds among the legitimate means of advancing man's knowledge of truth, it is just to remark, that there are as many elements in the problem of mediumship, that the greatest caution is requisite when it is to be used as an interpreter of nature, a means of revealing things deep and momentous, hidden from the common understanding. The error above noticed lies in a misapprehension of the true scope of mental mediumship, the relative nature and powers of an inspired as compared to an uninspired intellect.

The principle that inspiration is a stimulation of what there is in a subject—that mediumship is the quickening of the sensibilities or the faculties of an individual, not in any sense supplying faculties not possessed before, is becoming well understood among inquirers into this philosophy. Those naturally clairvoyant, for instance, are the best subjects for development as seers, healers, etc., thus illustrating the related fact, that those naturally highly intelligent and the cultured are the best subjects for mental mediumship. The best previous preparation for development as a medium for the revelation or discussion of great truths, philosophic principles, or scientific facts, is the inherent capacity of mind to comprehend principles, and the culture that makes a mind susceptible to the impress of great truths in a way to give them just expression, combined with a proper degree of sensitiveness. The fact that illiterate youth of both sexes and older persons of moderate culture have been chosen by spirits and developed as expositors of principles, does not alter this law; and the fact remains, which is its verification, that these same developed philosophers have made many mistakes, especially in their incipiency during the period when they were under special training for their mature stage of mediumship. The inexperience or ignorance of mankind in this thing of mediumistic training and teaching, has caused them generally to class all the teachings of mediums together as equally reliable—their earlier with their later, without considering what is a significant truth, that the earlier are apt to be like the efforts of a student just entering upon his studies, while the later are apt to be (but unfortunately are not always) like those of the student well learned.

To suppose that philosophy or science, the facts of nature or history, are to find correct exposition through a medium all uncultivated in intellect, non-conversant with the terms and methods of science and philosophy, with mind unexpanded by a knowledge of men and things, and with a development as superficial as the mind itself when seized upon for control, is to suppose what is as utterly out of the question as that an infant can by being prompted by a philosopher philosophically expound his views. The child able to articulate words might repeat verbatim what was put into his mouth, but a medium must do more than this; he or she must have a brain sufficiently comprehensive to catch the impress of a thought before it can give it expression. In other words, the medium's brain must be able to give an answering impulse to a thought that is sought to be impressed upon it or it cannot catch its impression. There must be like magnetic ethers of thought, then, or the affinity is lacking which is the condition of transmission of impressions of any character upon a human subject.

Development of mental mediumship is to the mind what that of physical mediumship is to the body. It is the creation of susceptibility to thought magnetism of the quality desired, which requires a long process of education and spiritualization of the intellect, to make it readily receptive to truth by the unfoldment of its own powers of perception. The cultivated and spiritualized intellect meets the thought of the cultured spirit prompter, as the prepared soil meets the seed cast into it, or as the physical medium, well developed and magnetically strong, meets the spirit force poured upon him. A Newton or a Monck must be magnetically qualified in themselves to receive their development and the impetus to healing which makes them giants in their particular field of labor. This constitutes their development—making the most of their own inborn magnetic force.

Impossible things are not to be expected of mediumship. "Ye cannot gather grapes of thorns or figs of thistles." So many attempts to do this have been made and with pretended success, that Spiritualism has been made in the estimation of many, a jumble of contradictions and absurdities, than which, the "Arabian Nights" is not more inconsistent in some particulars. But what are we to do," says one, "reject mediumship altogether as a teacher?" Judge of it as a teacher as you would of other teachers. Reject the crude, the uncultivated, that which is false to human experience and ascertained truth, attributing its failures to inefficiency of the subject under control—which presupposes both subject and prompter—not to mediumship itself properly brought into requisition.

Here the question suggests itself—can mediumship be so perfected in any individual as to be an infallible expositor of the thought of a spirit? This admits the same answer as the following: Can one human intellect be so perfectly adapted to another by the developing process that the thought of that other can pass through it unalloyed, as if cast in the same mold? The answer is evident. One individuality cannot so lose itself in another as to think that other's exact thoughts, use his terms of speech or reach always exactly the same conclusions from like premises. Here again we see that a medium's mentality must be an element in the communications given through him. Why do investigators of nature differ as to the significance of phenomena or facts patent to all? Why the differences of opinion among men? Simply because minds are so diverse, made so by education and constitution. Mediumship is the apt illustration of this law, exhibiting the idiosyncrasies of mind and the inefficiency of uncultivated mentality in bold relief, likewise the surprising attributes of humanity unfolded to the capacity which a high, a reliable mediumship demands. The whole matter resolves itself into this, which spirits and mediums do not cease to reiterate: Mediumship is to be regarded as a helper to truth, not an infallible guide to it.

Spiritual Communications.

NO. 4.

In the month of Sept., 1880, Dr. Joseph Edson, of Geneva, was sitting in his own house, and at his own table in company with a medium, when the following communication was given:

"Give Mr. Ward cinnamon tea, and when you have another case, give it to begin with and you will save the patient. Dr. Ackley."

Dr. Ackley was possessed of a physical body in Cleveland a few years since. At the time the above message was given Dr. Edson (brother of Miss S. Edson who served in the Garfield family) was treating Almon Ward of Geneva, for "Brights disease." The doctor, the family friends and neighbors, and Mr. Ward himself, had given up all hopes of his recovery. He had made his will, which document was drawn on Sunday by a Congregationalist justice of the peace, he going five miles for the purpose. It was deemed unsafe to wait until another day as the patient was very near "death's blessed door." Dr. Edson procured the best cinnamon he could find, and went forthwith to the patient. Mr. Ward commenced taking a strong tea, and soon the symptoms were favorable. People about town wondered why "Ward did not die." I received a request from the family to come and help nurse him. He being a brother of my wife (deceased), I very naturally complied with the request. I arrived in the evening, and found the family conversing in undertones, and all treading lightly, and a funeral solemnity pervading all—the very atmosphere even. What could it mean? Why, this. Mr. W. had complained that the cinnamon made his stomach burn, and had refused to take it, and he had suffered a relapse. The friends thought he would not live until next morning. He called me to his bedside to witness a feature that he had overlooked in his will.

The doctor came the next day, and learning that he had refused the tea, insisted on his resuming it, and advised him to take a drink of milk, either before or after taking the cinnamon. He took the tea, and again the favorable symptoms appeared. He persevered in its use, and five or six weeks after he rode five miles to the Town hall, and voted for Garfield. He is a sound man to-day, except a broken shoulder caused by a fall from a ladder when he was at work on his own new house which he built last fall. Pretty well for a dead man. To go back to the room of the invalid, is a matter of interest to me, and also to all who are privileged to realize some of the "good that Spiritualism does."

Wednesday morning I heard Mr. Ward relating to his present wife the following experience of the night before: "Melissa came to see me last night, and she stood by me and put her hands on my face, and said, 'Don't be afraid, we will take care of you.' I was not asleep. I know I was not dreaming." Melissa was his first wife. Mrs. Ward said to me, at her first opportunity, "He was dreaming, of course he did not see what he thinks he saw." Two days after, Thursday evening, about sunset, Mrs. Ward said, "I will lay down and rest a little while." She went to a bedroom joining the sittingroom, and laid down. In a few moments she said, "Joseph, come here!" I went to the door; said she, "Hark." I listened and said, "I don't hear anything." She requested me to take a chair and sit down by the door. I did so, and in a moment I heard a shower of raps on the headboard of the bed on which she lay. She raised her hands in view and said, "You see I do not do it, and what is it?" There is not a mouse about the house." "What is it?" I replied. "I know what it is, I have heard hundreds of them; it is spirit power." As if in response to what I said, the raps were repeated with redoubled energy. She inquired, "Can't we converse with them?" Mr. Ward hearing our conversation became excited, and for reasons better understood by the invisibles the manifestations ceased. She knew she was not dreaming, and there was not a mouse about the house.

Sometimes when I have related this case of "Bright's disease," I have been met by the skeptic, with this inquiry, "Do you know that the man had 'Bright's disease?'" I answer: Dr. Edson is an old man, his hair is as white as snow, and his whole life has been spent in medical and surgical practice. He has ever been and is, a student. I saw him test the water of the patient, and I think it safe to affirm that it was, at least, one-fifth albumen. I make this statement in all sincerity, and I request the Spiritualist and secular papers of the United States to give this statement space, as being very important in the treatment of Bright's disease; yet I am aware that different persons require different treatment. I am not able to say that cinnamon tea will save any other patient. I have only told my story, which is worthy of space in any newspaper.

JOSEPH BRETT.

Cleveland, Ohio.

Old Age.

BY A. B. FRENCH.

Who can look at the withered form of age without emotions of tenderness? Each wrinkle upon the deeply furrowed face, has a long and touching history. On the frosty head the gathered years have set their seal. The trembling limbs once so blithe and fair have been pierced by many a thorn, and bruised by many a stone in the weary march of life. Palsied and trembling now is the hand that in the years long gone struck strong blows for love and home. They may have felled the trees in this, at that time, almost unbroken wilderness. Perhaps they fought the wild beasts who disputed their right of settlement; or they may have kindled the first fire in the log cabin, and cooked at the blazing hearth the first meal for the bold pioneer, the echo of whose stroke has startled the world with the music of western progress.

Dim now are the eyes with years of anxious watching. They have watched many a long night over the sick bed of their children, or traced the needle through the torn garment, while they slept or toiled by the light of the dying embers at the hearth, when no eyes saw them, save the sleepless eyes of the watching stars, and the dear angels who always guard over the faithful.

Once companions surrounded them and loving eyes cast tender glances upon them. Now they are alone in the world they have blessed; gone are the playmates who spent with them life's morning hours; gone their youthful companions, whose happy presence sent the warm blood to their cheeks; gone their children—some to distant lands, perhaps scarcely dreaming of the aged parent whose prayers never ceased to follow them. Some went down to the shadowy bank of the river where angels met them with their fairy bark and carried them to the hither side. The home nest is destroyed whence the children have flown. Nearly all their generation has departed, and they are left like an oak in the field where all the forest has been cleared away.

Yet how beautiful is age? In its gathered twilight the sweet faith of childhood returns, the doubts and fears of adult life are forgotten, and the artlessness of life's early dawn comes back again to bless their declining years. Death is no longer feared. These aged pilgrims have journeyed so near the land immortal, they can see through the half open gate the eternal temple. The outward ear has grown heavy; the voices in which it delighted have died away, but an inward sense hears the tread of angel's feet along the land which borders earth's gathering darkness.

To the young, old age is a blessing and a prophecy. It is the blessing of experience pointing the voyager into the rocks and shoals on this life's stormy sea, while it is the prophecy of life's harvest, as we near another harbor where we can see the streaming sails of our coming bark, which shall mount the foaming crest of waves that roll on forever. Bless the dear fold pilgrims who are waiting for the approaching tide that shall bear them out on the vessel that always moves, and carries no anchor. Reader, are there any aged at your fireside, or within your home? If so, hasten by kind acts to earn their blessing, and forget not to read life's prophecy.

Clyde, O., Jan., 1882.

The officers of the Woman's Temperance Society in Brooklyn, N. Y., recently waited upon the Mayor and laid before him a petition asking for the appointment of police matrons upon the ground that they can do a great reform work among unfortunate women before they are sent to the penitentiary or jail. The work which they ask to do is to search women arrested for larceny, to clothe and protect the naked and drunken, to make women presentable in appearance in the court-room when brought up for trial, and to watch the trials, and help those who are discharged. They brought letters with them from the Mayors of Portland and Providence stating that similar work in their cities had been productive of great benefit, and the policemen, Marshals, and jailkeepers confirm their statements. It appears to be a noble work of reform, and as it has worked well in other cities it might be worth consideration by some of our own large-hearted and charitable ladies. It is a woman's work, and a work that can only be done by women.

Gen. Butler has bought for $91,000 the Harris Community land, at Portland, Chautauqua County, New York, and there is considerable curiosity concerning what he will do with it. The Community was founded by Thomas Lake Harris in 1867, and was started with 2,000 acres of land. The property was not held in common, nor did the members live as one family. They held that salvation is only obtained through self-renunciation and a life of unselfish labor for humanity. They have never flourished, and Harris left the State several years ago. Perhaps Gen. Butler intends to put new life into the Community by becoming its leader. Its creed would fit him with some restrictions.

The *Science* says: "Of all the numerous topics which are the common field of the physician and the biologist, none is of as great interest, both in its practical bearings and intrinsically, as a fascinating theme, as that of the location of mental faculties in the brain. Year by year scientific inquiry is narrowing down the question of the existence of the mind into the functional realm of those great masses of nerve tissue, which, filling out the cavity of the skull, had already found an empirical and unconscious recognition from the ancients when they endowed the goddess Minerva with a higher brow than Venus, and Apollo with a greater facial angle than Bacchus."

Baltimore's most fashionable Methodist church has introduced electric lights into the auditorium with exceedingly pleasing effect. It is the Mount Vernon Place Methodist church, and the Rev. Thomas Guard, D. D., one of the most distinguished orators in the Methodist fraternity, is its pastor. The only thing now needed to completely regenerate the church, is the light of Spiritualism.

Mormonism in the Light of Spiritualism. —The Utah Reform Movement.

BY HERMAN SNOW.

I wish to give some account of the inauguration and growth of a spiritual reform movement which, about twelve years ago, was developed from the higher spirituality of the church, and which seems destined to be the redemption of that people from the priestly rule, its false doctrines and practices, leaving them, as may reasonably be expected, a rationally religious and a loyal people. Noticing that in the earlier stages of this reform movement, the policy and practices of the Brighamite hierarchy were still touched with especial care and tenderness, but remembering that full twelve years had elapsed since the inauguration of the movement, I was led to address several enquiries to the more prominent leaders, in order to ascertain the position now occupied by them.

LETTER FROM E. L. D. HARRISON.

Dear Sir:

It should be understood in the first place, that while the reform movement to which you refer, is in its results still in many ways a manifest force in Utah no organization strictly representatives of it exists to-day; nor has there been any such for some years past. Radical political anti Mormon associations, which sprang into existence out of the conditions created by that revolution, do exist, but they are totally different in their spirit to the influences and policy of the movement in question. As to how far the original movement is resulting successfully in staying the progress of priestly domination in Utah, will be best seen from a brief sketch of its history.

In the first place it should be understood that the movement was purely of spiritual origin, and was a result of a determined effort on the part of the Spirit-world to arrest the progress of the terrible mental despotism then existing in these isolated valleys. It came to us, as some one has said, "like a flash of light out of a clear sky." It electrified all parties concerned in its propagation, as it did the people of the Territory; and it is now looked upon by its chief promoters as the most wonderful and eventful period of their existence, during which they lived under holier and sweeter influences than they ever felt before or since.

It is difficult at this late period to convey any adequate idea of the influence of this spiritual movement, and of the sympathy which it aroused for itself in the minds of the Mormon people. It came to the people of Utah after a long period of priestly repression and despotism more excessive in its demands for blind obedience, than anything ever known in the most exacting periods of papal rule. Thousands in the church were sighing for greater mental freedom, but were afraid to speak out. It claimed for these their rights as members of the church to greater freedom of thought. Again, large numbers of mediumistic persons, who had joined the church because of its claims to "spiritual gifts," under the worldly materialistic rule of Brigham Young were languishing for manifestations of the spiritual power which in earlier periods had attracted them to the system. For these it claimed that "Mormonism was nothing if not spiritual. In a word so wisely was it devised by the Spirit-world that it excited for itself interest in a score of ways. Acting on the inspirations which we had received, all bitterness and personal abuse of people and priesthood were most rigorously excluded from the columns of our organ, the Utah *Magazine*. All that was really good in the Mormon people or the system was freely admitted, while the errors of the institution and its administrators were pointed out in a bold but affectionate spirit. This policy was found to be irresistible, especially as the priesthood were unable to raise the cold cry of persecution. The consequence was that the *Magazine* was read openly or by stealth in nearly every Mormon family. We had satisfactory evidence that each one of our sixteen hundred copies on an average went the round of from ten to fifteen Mormon families. This you perceive, gave us a very large audience, predisposed to the consideration of the questions, raised an audience, too, never repelled by the assumption that they must be either knaves or fools.

Our meetings at this time were filled to overflowing, and the excitement was so great that it seemed at times as though at least half the church would go over to the reform party, as indeed it would have done, had not the most strenuous efforts, by threats and excommunications, been put forth by the Mormon authorities to drive the people back to their allegiance to the old order of things. It is within the mark to say, that thousands unable to break through the religious, social and financial bonds which held them to the priesthood, were in secret sympathy with one or more especial principles represented by that revolution. These thousands remained in the church, it is true, but they remained in it to influence and change its character.

Some five hundred persons, however, were found bold enough to face the social ostracism and pecuniary loss, inevitable to all, who in those days of the Territory's isolation, opposed the edicts of the ruling power. An organization was effected, based, it is true, on a highly spiritualized conception of Mormon doctrines; and in which some of the offices and ordinances of the old system were perpetuated in name, although widely differing in spirit from those of the original institution. A hall—the Liberal Institute, a building capable of holding on a pinch one thousand persons, was erected, and a free platform established. Thus press, platform and organization, were successively brought into existence, and things went on swimmingly for about two years (that is, including the year of the preparatory campaign previous to the excommunication) when reverses came from the loss of the full control of our paper, and other causes.

The Utah *Magazine* had been turned into a reform newspaper, and was doing well, but our efforts made to connect a daily newspaper therewith, involving vastly increased expenses, necessitated the bringing in of new co partners to the concern. The new minds thus introduced into the control of the paper brought in new policies; objections were made to its spiritualistic character, and to its conservative treatment of the Mormon people. A radical and denunciatory policy was more and more insisted upon, which, with other causes, finally severed its original directors from its control. From the date of this change, the influence of our journal with the Mormon community of necessity declined. Our Mormon-spiritual organization, too, by this time had merged itself in an avowed spiritualistic society, in which form it had but little influence with the Mormon people, as compared with the former organization, which claimed to be, and was indeed, a part of themselves.

These changes deprived the movement of its popular character. In fact it may be said that by this time it had practically ceased to exist; but a work had been effected, which could not be set aside, a hearing had been had, and thoughts had been aroused in the minds of the masses which were destined never to die down. The movement was not dead, it was simply transferred from an outward aggressive institution, to an internal agitation within the heart of the Mormon community itself, where it has been doing its work with greater or less force from that day to this. A few facts will illustrate this point.

Previous to the date of the spiritual revolution in question, the condition of the Mormon masses was one of slavish, not to say abject, submission to the priesthood. The authorities of the church claimed the right to dictate the personal affairs of every faithful believing member within it quite as much as the financial affairs of the church itself. It was assumed, that acting as the "agents of the Almighty," body, brain and spirit were of right subject to their control, and few indeed were ever known to rebel. The very location which men should occupy in life, and the character of their business pursuits were subject to this dictation, so long as they claimed to be faithful members of the church. Men were broken up in their business occupations, and sent to new locations to commence life afresh, without a murmur of an outward kind at any event. Every few months scores were called to leave their families, for periods varying from three to five years for missionary projects, leaving their wives and children to get along as best they could without their aid. So strong was the influence of public opinion, which the leading priesthood had created on the subject and so great was the odium which followed disobedience to these priestly requirements, that a case of the kind was scarcely ever heard of.

One of the very earliest results of the movement was to change this state of things, even with those who still remained in the church. It had scarcely been in existence six months before the bishops began to complain loudly of the insubordination of the people, and their lack of respect for the teachings of the priesthood; and that complaint has been urged, only with increased vehemence, to the present day.

Said Edwin D. Woolley, one of the most prominent and energetic of the Mormon bishops, within a few months of the expulsion of the revolutionists from the church: "Things are getting so now, that a bishop is thought no more of than any other man." This mournful plaint, which, in any other community, would have been simply amusing, had a very different meaning in Utah, where Brigham was publicly spoken of as "God to the people," and where every bishop had been in his turn a petty Brigham.

At a priesthood meeting, held only six months later for the selection of missionaries to the Eastern States and foreign lands, out of one hundred and fifty called to go, at least half either refused or sought to be excused on various pretenses—a thing before that date totally unheard of in the annals of Utah Mormonism.

Year by year these patent indications that the Mormon people are commencing to think for themselves, have been on the increase. Two or three years before Brigham Young died, a Mormon school trustee, a liberal thinker but of good standing in the church, made a point of bringing up in my presence the question of the results to the church of the expulsion of the originators of the movement; in connection with which he remarked that "Brigham would never have consented to that excommunication had he foreseen the results which were to follow." Said he, "You, the members of the reform party, are in the habit of estimating the results of that movement by the numbers that have left the church, but I can tell you that the effects you discover outside the church are not a tithing in proportion to what has been accomplished inside of it. Brigham scolds and scolds, but nobody pays any attention to him now."

The last two sessions of the Mormon Territorial legislature have largely illustrated the fact of this changed attitude of the Mormon people to their leaders. This body, as you are doubtless aware, is composed of the very elect of the Mormon kingdom. Indeed it is made up, almost without exception, of men in official positions in the priesthood. As a Mormon institution, it has been noted in past times for being more perfectly manipulated by the heads of the church than any other in existence. From the earliest organization of the Territory the Mormon legislature has been known for the machine-like precision with which it has passed without a word of discussion all the laws prepared for it by the heads of the church.

The sessions referred to showed that the new spirit is finding its way even into this priesthood body. At the last session but one a free discussion of the merits of the bills submitted was made for the first time in Mormon history. While at the last session, men holding apostolic positions in the church, whose word in former years, would have been to the lower members of the legislature a veritable "Thus saith the Lord," and an end of controversy, were battled with argument for argument, "as though," (as Bishop Woolley would have said) "an apostle was getting to be no more than any other man." And to crown the whole, the lower house, composed mainly of the subordinate members of the priesthood, absolutely refused to pass a bill prepared and sent down to them from the Apostolic, or Council Chamber, and did not pass it, keeping the session up till nearly the break of the following day before they would yield an inch, when a compromise finally settled the business and enabled them to come to terms. Only a few years ago every one of these legislative recalcitrants would have been summarily ejected from the church, as others have been for far less manifestations of rebellion.

And so the work of emancipation goes on. The changes already effected would have been deemed chimerical twelve years ago. No one who knows what the spirit of the ruling hierarchy was at that time, will deny for a moment that the absolute Mormonism of Brigham Young is dead and gone. True, the old forms are kept up—the tenets are nominally the same, and the priesthood between their complaints of the lukewarmness of the people, still prate about the imperative necessity of "strict obedience to the holy priesthood," but it is not rendered nevertheless. The spirit and fervor of the old time has vanished. Both as a spiritual enthusiasm under Joseph Smith and as a religious despotism under Brigham Young, the system once had a central soul within it, which inspired and moved the whole. To day there is no central attraction—no mind capable of fusing the mass into oneness, and the elements of disintegration are necessarily at work.

E. L. D. H.

Negro Preachers and Negro Superstitions.

The new order of things is manifesting itself in a conflict between opposing tendencies in the negro churches, and among their ministers. Except in the larger towns, most of the older ministers depend on mere noise and excitement to influence their hearers. They work themselves into incoherent fury, stamp and yell, and appeal only to the "feelings" of their uninstructed followers. These old men denounce 'de high flyin' preachin' we has dese days." They say "it 's all book-l'arnin'; dey ain't no Holy Ghos' in it, at all. Dis new religion mighty smart, an' mighty proud, but it hain't got no feelin' to it." There is a great deal of truth in this. The more intellectual preaching of the younger educated men is ill suited to the tropical and impulsive nature of the colored people. Their life is far more a matter of instinct than of thought, and to attempt to teach religion to them by means of appealing to their reason is to disarm religion at once of all its potency. The preachers and missionaries who are best adapted to the peculiar conditions and needs of the colored people are the young men who have received an industrial education, who have been trained to manual labor, and have learned either farming or some mechanical art at such schools as the Normal and Agricultural Institute at Hampton, Virginia, or the other admirable institutions of learning fostered by the American Missionary Association and the churches of the South. Of course, this class is still very small, but it comprises some excellent men, whose influence is already widely felt in the South, and is a potent factor in the soundest and most hopeful religious work now going on there.

SURVIVALS.

Savage African beliefs, or superstitions, as to the interference of supernatural powers in the affairs of human life prevail everywhere among the negroes of the South to an extent which Northern people would scarcely imagine without special study of the subject. This is not to be wondered at when we observe how largely prehistoric forms of thought survive even in cultivated Northern communities. I think there are no negroes, perhaps, except the few educated young men referred to above, who are free from the influences of the general belief in signs, charms, dreams, spells, and magical incantations. Nearly every neighborhood has an old man or woman who possesses unearthly powers, and who is constantly consulted and appealed to for assistance in connection with the love affairs and the quarrels of the colored people, and in cases of protracted or mysterious sickness. The belief in the power of the evil eye is nearly universal, as is the notion that persons, domestic animals, wells, and particular places can be "tricked"—that is, have a curse or malign spell put upon them—by anybody who knows the "charm," or method of procedure which will produce such a result. A nail driven into the ground, with certain magical preliminaries and accompaniments, is a potent means of dire injuries and revenges. In matters of love, courtship, and marriage the negroes are usually extremely jealous and suspicious, and magical arts are commonly invoked to secure affection, to alienate those who are already attached to each other, and to protect aggressors from detection or punishment. There are various spells or formulæ for such purpose. They usually include the use of a scrap of some article of clothing which has been worn by the person who is to be tricked, or a shred of his hair, a piece of a finger-nail or toe nail, or even some dust from his shoes. A volume might be written on the beliefs of the colored people regarding the supernatural, and on this department of their folk-lore, and the subject would probably as well repay attention as the ideas and race characteristics of savage tribes in distant parts of the world.—*Atlantic for February.*

Proofs of Fraudulent Materializations.—A Correction.—The Church Congress.

BY WM. EMMETTE COLEMAN.

At a certain notorious materializing establishment, fully ventilated in the RELIGIO PHILOSOPHICAL JOURNAL two or three years ago, the production, in full form, of noted ancient spirits still continues. In a recently published account, by a credulous dupe, of the disgusting performances attending a series of séances in this den of iniquity, we learn that among the "spirits" manifesting themselves were St. Peter, Queen Esther, Rachel, Pharaoh's daughter, the Virgin Mary, and Jesus Christ. Jesus, among other things, came from the cabinet and sat down beside the writer of the narrative of the séances, and the two had a friendly, social chat.

On one occasion a form claiming to be king Ahasuerus, the husband of Esther, manifested himself, while on another evening an entirely different form appeared claiming to be Xerxes. It is now well established that Ahasuerus and Xerxes are one and the same person; but of course the ignorant charlatans conducting the séances knew nothing of the identity of the two, owing to the dissimilarity of the two forms of the great monarch's name, and so dished up two distinct "spirits" to represent the one personality.

Again, a female form presented itself at one of the séances claiming to be the wife of the Pharaoh under whom the children of Israel, led by Moses, escaped from Egypt. This materialized queen sagely tells us that she and her family went with the king, her husband, in pursuit of Moses, and that they were all drowned in the Red Sea. *Per contra*, it is now well known that the story of the drowning of Pharaoh in the Red Sea is a fiction. The Pharaoh of the Exodus was Menephta (the Amenophis of Manetho) and he lived for twenty years or more after the flight of the Hebrews. See Lenormant's "Ancient History," Egypt.

The illiterate swindlers managing the séances being in complete ignorance of the results of Egyptological research, deemed themselves safe in advancing such pseudo-historical statements.

What shall be said of the deluded ninnies, who, despite the overwhelming evidence of the fraud practiced for years in this villainous establishment published in the JOURNAL and the contemptible character of the manifestations still presented, yet are silly enough to put faith in the disgraceful and criminal practices, nightly exhibited in Terre Haute. It is really a marvel that men can be so destitute of common-sense. And such people are prominent in Spiritualism. No wonder sensible people are deterred from connecting themselves with a movement having for its representatives so many characters remarkable only for their imbecility and faiuity, supplemented by a like number in whom flagrant immorality (in many cases criminality) is a marked characteristic.

A CORRECTION.

I notice that the biographical sketch of Mrs. Lena Clarke in the JOURNAL of January 7th, is published as if written by me. This is a mistake. The sketch was written by an old friend of Mrs. Clarke, familiar with her history. It was handed me to send to the JOURNAL, which I did during Mr. Handy's absence in Europe. My letter of transmittal, explaining its authorship, being mislaid or destroyed presumably, I was supposed to be the writer. The concluding portion, relative to Mrs. Clarke's marriage, was recently written by me, but the rest was not.

THE CHURCH CONGRESS.

The pamphlet, "Spiritualism at the Church Congress," is a timely compilation, and one calculated to do effective work in the religious world if well distributed. Would we had among us some wealthy philanthropists to aid in the circulation of such works among the masses. Those who would be but too glad to help on the cause of truth have not the means, while those possessed of the ability are so wrapped in selfishness that they ignore the opportunities for good ever present to them. Verily such have their reward. Let those able so to do render what assistance they can in widening the sphere of usefulness of this valuable pamphlet.

Presidio of San Francisco, Cal.

Spiritual view of the Character of Guiteau and His Motives.

An esteemed subscriber, living in Washington, visited the court where Guiteau was on trial, and while sitting in a reporter's seat, received the following communication from a lady medium sitting near him:

THE MEDIUM'S STATEMENT.

"Let me say first, that Guiteau is not such an 'hard nut to crack.' His mental operations are very simple compared with thousands of others. He has never been a student of himself, but in a limited way has given his thought to other things. In killing the president, there was much less complication in the motive power than people imagine. Guiteau is of such a temperament and organization, and had worked himself up to such a point, that he thought the 'President's removal,' as he called it, was the best thing he could do. That was the work of his own reasoning, deduced from the facts and situation at the time as he saw them. His disappointment as to office, rebuff from Blaine and denial at the White House, were minor motive powers in the incipient stages of the case, but not controlling elements afterwards. The act of shooting was purely his own act. He is no more insane than others of like temperament who act out their first thought or impulse. In this way, Guiteau reasons out a good deal. Every act of his life is measured, but in every instance his first thought is carried out, if carried out at all. His reasoning is limited by his education and resources. His reasoning is not logical, but simply deductions from his first thought.

"As to his insane appearance, Guiteau is under intense excitement at times, growing out of the scenes and surroundings in court. Viewed in that light, people who have not known him before are deceived by his physical appearance, which is the result of this mental condition. It is only by being with him a considerable time that these first impressions as to his insanity can be overcome.

"Experts say he is 'playing a part' in court. Guiteau don't consider it so. He believes the government lawyers are making much ado about nothing. He becomes impatient at their methods, and seeing others don't correct them, he picks his opportunity and 'blurts' out what he thinks. He is not satisfied either with the conduct of counsel on his side; he feels that they don't see the points as he sees them, and consequently he feels obliged to make the speeches to them he does. He does some things for sensation, but he has great power of self-control.

"Guiteau will falsify if he deems it necessary, though it hardly seems false to him at the time, for two reasons: First, because he thinks these points upon which he falsifies things of the past, of no account, and should not come into the case. Second, by so doing he may make a point in his own favor, which is a right thing of itself. He has a right to falsify or tell 'white lies,' under the law of self defense.

"His 'Divinity' or 'Divine Inspiration' business covers broad grounds, and dates back to his earliest religious discipline. His belief as to the intervention of the Deity in his case is the natural outgrowth of these teachings. He believes the Lord directs men's actions, if they are like himself, of the 'chosen few.' He believes the Lord will make men protect him for doing His work. He believes this in the same way that ordinary church people believe things will happen in accordance with their faith.

"He thought little of the consequences to the President. He didn't dream of his living, or suffering any length of time. He gave two shots to make it sure.

"As to consequences incident to himself, he thought he could be held 'legally insane' by the courts, placed in an asylum, where he would remain quietly till humanity had calmed down, and could see things as he saw them. Following this he would be able to show the great good resulting from his act, when he would be released, goforth glorified and held up as a great person.

"There was nothing peculiar about this act happening at this time. The elements were there, and circumstances brought it to the surface. Guiteau knew it was unlawful, but he couldn't see it in the light of a great crime, because it was overshadowed by supposed greater good. It was the same as in the divorce case.

"As to treatment. Guiteau would probably be harmless after this, if let loose, but it would be better to confine him for life. There are no right places to send such persons as he, but the workhouse or prison would be better than an insane asylum.

"In general, Guiteau was rather a low type of a criminal, but there were many worse types. He was not blood-thirsty. He would not commit any violent outrage for money. He would borrow money, with a dim idea of repaying it, if he ever got any. If he didn't, no matter. In any event, a living was due him, as in case of the apostles.

"There is no doubt, Mr. Scoville is convinced that Guiteau is insane, as he understands insanity. He is working for pure justice, endeavoring to keep emotion and feelings out of the case.

"The government experts are correct in their diagnosis as to his insanity, but are at sea when they go beyond that into the region of motives."

The Milwaukee *Daily Republican* publishes the communication with the personal explanations in full, remarking that it will be read with interest, but will not be apt to change the opinion of the country that the scoundrel ought to hang, and hang very soon.

(Ypsilanti, Mich. Commercial.)

Our representative lately learned the following from Mr. Carl Siegmund, Cor. Congress and Washington Sts.: My daughter suffered from Rheumatism to such an extent that it crippled her, rendering her unable to walk at all. We consulted many physicians and used all kinds of medicines, but in vain. At last St. Jacob's Oil effected the happiest results. It cured my daughter.

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It will at all times and under all circumstances act in harmony with the laws that govern the female system.

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Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

COMFORTED.

"Then hast all seasons for thine own, oh, Death!"

Plentiful promises of spring,
Pink buds on every scented spray,
Birds and new nests; but sorrow sees
No sweetness in the merry May.

Musical melodies of June,
Rhythm of wind, and breath of blooms,
Ye bring no balm to hearts that break,
No golden glow to grief and gloom!

Autumn and amber quietness—
But flaming forests rich and red,
To tearful eyes grow paler than
Wan watchers' lamp beside the dead.

White wonders of a wintry world,
Glad Christmas cheer, and hearths aglow;
But from life's light, love turns to sob
For one who sleeps beneath the snow.

And yet a touch we faintly feel,
A tender tone that hope may hear,
Lifts up the soul from its despair;
Our comforters are always near.

[*Laura Varnum.*

The views which were expressed in this column upon Paternity, in the issue of December 31st, have met with unexpected recognition from various quarters. Evidently there is an awakening sense of the moral responsibility of the husband and father in the family relation, which has been too much a mere intellectual abstraction. It is a difficult subject to deal with, brought into disrepute, as it has been, by unclean tongues and pens. The most delicate of all relations, which should be held in exalted sacredness, have been discussed in a manner which savors of cattle pens and stock farms, if not worse. The animal, not the spiritual side of natural law has been emphasized. Lecturers and writers of a certain type have twisted excerpts, shorn of their surroundings, into favoring a lawlessness which they misname freedom—and these excerpts are from the highest stand-point of ethics. The public has become satiated with these presentations; but a healthier tone of feeling demands a cleaner statement of law, a purer and sweeter family life. Here men must be teachers of men. The few must impress upon the many the fearful evils which the riot of unchecked and depraved appetites entail upon society and posterity. This ungoverned sensualism is at the root of the greatest share of disease, depravity, idiocy, drunkenness, poverty and vice of the world. And no real advance can be made till "conviction of sin" has worked out repentance and better behavior.

THE SPIRIT OF THE PRESS

is growing more and more favorable to a pure morality. And for this we have to thank the great number of women who are on the press. There is not a leading paper which has not among its sub editors and reporters, women who work acceptably and help to raise the tone of their associates. Instances of this we give below. The first is from the *Inter-Ocean* of Chicago, in which the Woman's Kingdom by Elizabeth Boynton Harbert is one of the leading features. This immense sheet is a marvel of enterprise, some issues containing not less than sixteen pages, or one hundred and twelve columns. Mrs. Harbert's leader in that of Jan. 7th we give in part. It is called,

CRIMINAL IGNORANCE.

"How can we arouse women to a sense of their responsibility in and to the temperance work?" came in eager questioning from an earnest woman at a recent temperance conference.

"Bring her boy home drunk," came in icy tones through the compressed lips of a woman who evidently required no argument to convince her of the terrors of intemperance. How can we rouse the mothers and educators of this country to the fact that our educational methods are criminally faulty? How make them realize that we are educating our boys to become weary lawyers, sore-throated, dyspeptic clergymen, broken down business men—that our daughters, many of them, become nervous musicians, weary society queens, grown-up children content with toys, but that we are neglecting all instruction upon the vitally important life work of wise fatherhood and motherhood. That there is a criminal neglect of the laws of health, both in the construction of our school buildings and the arrangement of our college curriculum.

"Am I mistaken? Take for instance, a young mother, herself the daughter of wealthy parents, she has enjoyed the best educational advantages of the fashionable boarding school, supplemented by a year or two of foreign travel. She has now entered upon the crucial time of her life; the years which should be the happiest, the richest, the most blessed of her life, the rough years of her motherhood. Sickness comes, then during an agonizing experience these victims of unwise education discover that we are educating our young men and women to be doctors, lawyers, ministers, farmers, editors, when there is no dearth of candidates for these professions, and meanwhile the imperious demand and vital need exists for practical teachers and *wise fathers and mothers* as such."

The Alpha is the name of a monthly paper, edited and published by Caroline B. Winslow, M. D., at Washington, D. C. This sheet, published in the interests of morality, bravely grapples with the tremendous subject of Heredity. In the January number, like all others, these headings stand for its position: Human Rights before all Laws and Constitutions; Gerrett Smith; The Divine Right of Every child to be well born. Here is an extract from an editorial: "Expectant parents will see to it that physical health, mental activity, pure love, benevolence, justice and patriotism absorb all that is low or base in their natures, and thus bless their children with the very best gifts they have to bestow, and not merely a conscious existence, with painful inharmonies of soul and body.....Why out of our most respected and Christian families come so many drunken, defaulting, licentious and dishonorable scions. Guiteau is an example prominent before the world. With an erratic and fanatic father and a poor invalid mother, confined to her bed for one and a half years, before her unfortunate son Charles was born, with her mind wandering with brain fever, her head shaved and all sunshine shut out of life, what else but a Guiteau could result from these conditions? The testimony goes on to show that this state of health continued with this unhappy woman for years, and while confined to her room she bore three children. Happily Charles was the only one that survived.

Could the world look upon a more shameful marital panorama than was revealed in our court room by the testimony of Mrs. Scoville, Guiteau's sister? It is enough to make the stones cry out and call down the judgments of heaven; and yet such wrongs as this are being perpetrated daily, all over our land, through ignorance and sin, which is proven by increase of victims, insane, idiotic, depraved and irresponsible beings that are being multiplied in our land."

TEACHERS ON THESE SUBJECTS.

Among the advanced teachers of purity and a high ideal marriage, may be counted, Henry C. Wright, A. J. Davis and A. E. Newton. Two works by the first, widely read and discussed, have certainly made a profound impression upon their readers. Mr. Wright has joined the great majority, but his influence is still felt, in the burning words of truth which are to be read on his printed page. Mr. Tuttle in his Ethics of Spiritualism, declares, "The child should be taught as the first grand moral lesson, that it is a divine and holy being too good and pure to do wrong. That as physical health is the perfect action and balance of all bodily powers, so spiritual health or happiness depends on the action and balance of all mental faculties. It is expected always that moral power will rule. The struggle may be severe, but in the end the good must triumph. For the man and the woman there is the same code. The thought or word which causes one to blush, should crimson the cheek of the other. Virtue, chastity, fidelity have no limitation of sex."

Mr. A. E. Newton has written noble words in Pre Natal Culture and The Better Way, which should be in the hands of all young people of the land. In a lecture which Mr. Newton gave before a recent convention in New York, are some passages which contain much suggestion. He says, after premising that the very poor contribute much the larger number of new recruits to our rolls of citizenship, "How can we reach with purifying influence the fountains in the lower strata of society from which issue the larger streams that swell the tide of our population?..... Incompetent in this strife to achieve for themselves better surroundings, a helpful hand needs to be extended to them by those who are more capable and have been more successful. Before the influx of the congenitally diseased, incapacitated and evil-disposed members of the social body can be effectually stayed, attention must be given by the wealthy and capable to the improvement of the homes of the poor and laboring classes. This means that a more equitable distribution of the products of labor—that is of wealth—must in some way be effected."

Mr. Davis in the fourth volume of the Harmonia, the Reformer, and the little book called Ethics of Conjugal Love, has given strong evidences of his position as a teacher. Here is some of his sayings: "Conjugal love differs in its very nature from every other essential principle. Its laws are spiritual and its conditions inmost and absolute. It admits of no division, no indifference, no publicity, no importations beyond the circle of its tender and total adoration.....Man is constituted to conquer all impulses of the subservient blood; when his spirit speaks his passion is essentially allayed—for thus in all realms of higher being matter is overshadowed and mastered by Mind.....Murder and every other manifestation of insanity will die and be forgotten when mankind beget harmonious children and establish a system of favorable circumstances for their education and development. .....Feminine and masculine stand for principles and ideas. Inferiority of the woman and superiority of the man, are teachings of a barbarous age. Spirit unions which are perpetually useful and beautiful, even amid fiery trials, may become more frequent; they may be multiplied—first, by true refinement and spiritualization; second, by mingling true ideas of spiritual love and the divine uses of marriage with the practical education of our children. What is now conjugal error, idle dreaming and vicious practice, among youths and adults, may, by frank and exalted methods of education, become the world's delight, triumph and lasting glory."

BOOK REVIEWS.

(All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philosophical Journal.)

NERVOUS DISEASES AND MAGNETIC THERapeutics, by James Edwin Briggs, M. D., New York, 1881.

The author carefully and critically examines into the origin of nervous diseases, and being highly intuitive, his conclusion may be assumed as resting on a solid foundation. He well says that the real "nerve centres," as it is fashionable to call them from which disorder proceeds, belong to the sympathetic system. All life is transmitted from that to the other parts of the body. The innumerable ganglia, frequently so small as to be almost undistinguishable, contain and diffuse the potency by which the body lives and is preserved in the condition of health. They are the vital focuses; they register all the changes and condition. In the author's treatment of his subject, he does not forget the potent influence of the mind on the body, claiming that the liver never fails to keep time with it. The gloomy and despondent are prone to become bilious and even to have jaundice outright. The kidneys, too, are equally sensitive. Depressing emotions will cause the evolution of oxalic acid, and in great mental distress uric acid and its salts will be produced. As to a remedy, the doctor naturally prescribes animal magnetism, for it is a soother of the nerves, and therefore invaluable for that reason. This curative agent he assures us is not new. It was employed in the temples of Æsculapius, both in Greece and Asia Minor, long before the Christian era. The fact is recorded in the Papri of Egypt, which have been lately deciphered and translated.

The doctor does not present his own views alone with reference to the wonderful potency of animal magnetism, but he gives us two excellent chapters on the same subject, the first by B. L. Cetlinski, M. D., and the second by Giles B. Stebbins.

A. J. Davis, the seer, speaks of Dr. Briggs as follows: "This gentleman is highly gifted in two directions: He is an educated physician, but prescribes with an intuition of the necessities of the case which amounts almost to direct clairvoyance. Indeed, we have often met with clairvoyants who could give a direct diagnosis of disease, but failed utterly in prescribing remedies, and *vice versa*. Again we have fully tested the magnetic healing powers of the doctor, and can truthfully say that, while his influence upon the sick is not exerted through the magic of extraordinary claims, his power to heal is perfectly genuine, and we know both by personal experience and observation of cases that what he does for the diseased is done so well that it is permanent."

OFFICIAL REFERENCE LIST OF NEWSPAPERS and Magazines, with lowest wholesale prices at which they are supplied to the order of booksellers, news dealers, postmasters, assistant postmasters and publishers. By the Subscription News Co. Chicago, 28 Ashland Block; New York, 23 Park Row. Holiday edition, Jan. 1st, 1882.

This reliable company, represented by Wm. Conant, President, and Luther Conant, Secretary and Treasurer, is doing a very extensive business. They receive subscriptions from over three thousand agents and dealers in all parts of the United States. The list of newspapers and magazines they furnish this year supersedes all previous ones, and can not fail to be of great value as well as a matter of convenience to those for whom it is intended. We don't see how those who are engaged in the book or newspaper business can dispense with its use. To them it is a necessity.

CONTRASTS IN SPIRIT LIFE; AND RECENT Experiences of Samuel Bowles, late editor of the Springfield (Mass.) Republican, in the first five spheres. Also an account of the late President Garfield's reception in the Spirit-world. Written through the hand of Carrie E. S. Twing, Westfield, N. Y. Star Publishing Company, Springfield, Mass. 140 pages. Price 50 cents.

In his life on earth Mr. Bowles was a widely known editor and author, and his Springfield *Republican* had, and still has, wide circulation, daily and weekly. A pamphlet published some years ago by this company, "Experiences of Samuel Bowles in Spirit Life," written by Mrs. Twing as medium, was widely read, especially in the Connecticut River Valley, and awakened much interest, and this larger work, from the same hand, will doubtless command attention, as it deserves from its intrinsic merits. Mrs. Twing is a woman of good standing and character, well-known as a writing and test medium, and her reputation would lead one to suppose her work sincerely done. The Star Company have published tracts purporting to be from the eminent scientist Faraday in spirit life, which Mr. Kiddle commends as "excellent." In this work are twenty seven chapters, each a record of a séance by Mrs. Twing, and covering a wide variety of topics: "Honest but mistaken ministers in the Spirit world—The welcome and unwelcome babe—Remembrances to his family—E. V. Wilson, Fanny Conant, A. W. Sprague—Vanness of the Spirit-world—The rumseller's hell—Form materializations and slate writing—Journalists who lie about Spiritualism—Heavenly homes—Meeting Rev W. S. O Peabody (his clergyman) and other clergyman," are some of the topics.

The description of Garfield's reception is well written and natural, but one will question how much the views of the writer and others had to do with an event of so late occurrence. The spirit and aim of all the messages are excellent, the morals high, and the ideal of a higher life on earth clear. The progress of man and the growth of pure and natural religion leading to good works are emphasized. The work should be widely read, its views and statements thoughtfully examined, not as infallible but as suggestive and valuable.

THE PHILOSOPHY OF DEATH, By Eugene Crowell, M. D., author of "The Identity of Primitive Christianity and Modern Spiritualism," "The Spirit World," etc. New York: office of the Two Worlds. 1882. Price 10 cents.

This is a pamphlet of 26 pages, having for its object the enlightenment of the human mind on the subject of death. It shows that death is rarely painful; that all persons when they come to die are in nearly the same condition of indifference, and we are not sure that it don't establish the fact that to die naturally after a well spent life, is a positive pleasure.

Partial List of Magazines for February Received.

Magazine of Art. (Cassell, Petter, Galpin & Co., London, Paris and New York.) Contents: The Mountain of the Holy Cross, Colorado; A Pioneer of the Palette; A Chat About Bells; "The Grandfather's Blessing;" The Beauty of the Fields; The Decoration of a Yacht; Ford Castle; The Manchester Mural Paintings; The Hill Collection; The Palmer Exhibition; "Canossa, 1077;" Winter; Memories of the Year's Art; Art Notes; American Art Notes.

The Atlantic Monthly. (Houghton Mifflin & Co., Boston.) Contents: The Bay of Seven Islands; Some Traits of Bismarck; An Echo of Passion; Studies in the South; The Reinding Bill of 1881; Tom's Husband; "In the Silent, the Silent November;" Richard Grant White; Ember Days; Daniel Webster; Beethoven; Origin of Crime in Society; A Contrast; The House of a Merchant Prince; Northern Travel; Recent Dramatic Literature; Von Holst's Constitutional History of the United States; The Contributor's Club; Books of the Month.

The Oriental Casket. (L. Lum Smith, Philadelphia, Penn.) A new monthly magazine of sixteen pages, containing poetry, stories, sketches and essays.

Nature. (McMillan & Co., New York.) An illustrated journal of Science, containing much interesting matter.

Magazines for January not before mentioned.

The Children's Museum. (F. B. Goddard & Co., New York.) An illustrated monthly magazine for Boys and Girls.

Golden Days. (James Elverson, Philadelphia, Pa.) An illustrated weekly for boys and girls. It contains interesting stories and numerous illustrations.

La Revue Spirite. (M. Leymairc, Paris, France.) This number is filled with interesting articles by able writers.

Licht, Mehr Licht. (Paris, France.) A weekly paper upon the Spiritual Philosophy.

Der Sprechfaal (Wm Besser, Leipzig, Germany.) This weekly paper is devoted to Spiritualism and has able writers.

The Normal Teacher. (J. E. Sherrill, Danville, Ind.) Contents: Editorial; Department of Theory and Practice; Correspondence; Whipping in the Old time School; Notes and Queries; Examination Department; University Department; Central Normal Department; Publisher's Department; Book Table.

New Music.

We have received the following sheets of music from S. W. Straub, 69 Dearborn St., Chicago:

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We have received the Fifth Annual Report of the American Humane Association held at Boston, Mass., Oct. 19th and 20th, 1881. Its object is a noble one—prevention of cruelty to animals.

The Theosophist for Dec., 1881, has just come to hand. It contains the usual number of excellent articles on a great variety of subjects. Price 50 cents.

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CHICAGO, ILL., January 28, 1882.

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Subscriptions not paid in advance are charged at the old price of $3.15 per year. To accommodate many old Subscribers who through neglect or inability do not keep paid in advance, the credit system is continued, but we wish it clearly understood that it is purely as a favor to our patrons as our terms are PAYMENT IN ADVANCE.

Spirit Possession.

The Chicago *Witness* has awakened to the alarming aspect of the great spiritual movement, and in a double leaded editorial launches its warning against the terrible foe. It honestly meets the matter, without seeking to disparage it. It is the veritable Goliah of modern times. For three months this writer was the "victim" of spirit intercourse, and saved himself by prayer from the influence of the evil spirits. With him it is no subject for idle talk. He says:

"But many good people, Christian ministers and teachers, in the face of God's truth, declare that Spiritualism is merely a silly aberration of the mind and imagination caused by other influences than that of spirit intercourse—that it is a humbug—a nervous infirmity or a phase of human rascality. Do not, dear friends, be deceived by such a declaration. Spiritualism is a fact—sweeter than honey in its ruinous fascination and delusion, but bitter as gall in its religious, moral and social results."

It is remarkable that this once wronged editor could learn in three months so much more than those who have made Spiritualism a life-study, for thirty years, and men, too, who undertook the investigation well prepared for the task. The *Witness* man bears false witness in the following reckless style:

"Has ever any good been done, in reality, by spirit influence? Do you say that men's bodies have been healed by the spirits? Do you not know that the spirits have power to make their devotees sick, and then restore them to health? The fact has been demonstrated. Do you say that men's minds have been enlightened and made wiser by spirit revelations? The statement lacks confirmation from any trustworthy source. We have only the words of deluded Spiritualists to support it, and those outside of their charmed "circles" will be loth to receive such testimony. The whole machinery, wonderful phenomena and teachings of Spiritualism, are unworthy of confidence, and none but its deluded victims can conscientiously advocate its boasted merits.

"We speak not now of its blighting effects upon the holy estate of matrimony, and of the encouragement it gives to social sins. The records of the divorce and other courts, and the columns of the daily press, contain all necessary evidence on these subjects to condemn the whole system of modern spiritism. But we would warn the unwary, before it is too late, to put themselves in the strongest opposition to these baleful influences, lest they be overcome by their fascinations and reap lasting sorrow for their weakness and credulity. We would warn them earnestly and prayerfully against the spirit-séance and circle, as we would against the liquor saloon and the brothel.

The great question which concerns us is, not the result, but whether our spirit friends return and communicate with us. The editor of the *Witness* admits that spirits do return, but they are evil spirits. If evil spirits can return, why not the good? Is God so unjust as to allow the evil to come and forbid the loving and true friends to approach us? The *Witness* holds that the Bible forbids the intercourse with spirits. Where, oh, *Witness*, in the New Testament, is this forbidden? Rather is it not explicitly said: "These signs shall follow those who believe."

Even a "three month's" acquaintance with Spiritualism, should have shown the editor of the *Witness* the value of truthful speaking, and that it was wrong to misrepresent and defame those to whom he is opposed. He would have it inferred that the "records of the divorce and other courts, and the columns of the daily press," fully sustain his warning, making the séance as terrible as the "saloon or brothel." Will he be less general and descend to particulars, and publish a few at least, of these divorce cases and criminalities? For every one of these in which Spiritualists are involved as actors, we can publish hundreds wherein church members and ministers of the Gospel are directly involved! It is not against crime, nor divorce his warning is given. These are pretexts of straw. The real alarm comes from quite another source and is found in the beginning of his wrathful attack.

"The result is that those who believe the 'revelations' of their 'familiar spirits' are liable to the wildest and most unholy delusions, corrupted in mind and imagination and placed in opposition to God and his revealed will; for it is well known that the Spiritualists, as a common thing, reject the atonement, the Godhead, and the mediatorial office of Jesus Christ, and so place themselves beyond the reach of his salvation."

Here lies the unpardonable offence: Dogmatic theology is in danger; to deny its most unbelievable tenet, is to become "corrupted in mind and imagination!" It is too late for such arguments to have effect. It is too late for the priest to stay the current of popular thought, by the cry of bears and lions, used to frighten children.

The Spiritualist is not afraid that communion with his departed friends will render him immoral. Why should it? On the contrary, should not the fact of our friends in immortal life being with us, and constantly knowing our thoughts and deeds, be one of the grandest incentives for well doing and purity of life? We may lay aside dogmas which men narrowed by creeds, deem essential; even though we meet their hate and vituperative misrepresentation. They harm themselves, and not the cause which is so immeasurably above their understanding.

Psychology—The Past and Present.

Dr. J. B. Dods was one of the finest lecturers and psychologists that ever stood before an American audience. He was received with honors wherever he appeared for the purpose of illustrating the grand truths of psychological phenomena. He was so highly esteemed that Daniel Webster and other distinguished Senators, nearly thirty-two years ago, extended to him a cordial invitation to lecture in the Hall of Representatives at Washington, on his favorite subject—an invitation that he gladly accepted. In his initial address he said: "I have received an invitation from several eminent members of the United States Senate, to deliver a lecture on the Science of Psychology—the philosophy of disease—the connecting link between mind and matter—their reciprocal action upon each other, and the grand operations of nature that this science may involve." In all he delivered twelve lectures, which were subsequently published, and which for beauty of thought and clearness in detailing the leading features of psychology, have never been excelled and probably not equalled. Since his day but little advancement has been made in rendering the subject clearer to the comprehension of the masses. He performed remarkable cures—restored hearing to the deaf, sight to the blind, and made the lame walk.

Nearly the same line of experiments adopted by Dr. Dods is brought in requisition by psychologists at the present day. The fact, however, that but comparatively little advancement has been made during the past thirty years, in shedding additional light on psychological phenomena, does not detract from the merits of lecturers on that subject at the present time, or diminish the interest that always attaches to their experiments. Among those who have become deservedly popular as an expounder of psychology, and whose experiments always have a peculiar fascination, is Dr. Townsend, who has been lecturing for some time at the West End Opera House. His lectures are clear and forcible, and the ease with which he gains control of his subject, is truly remarkable. One experiment performed last week by him, announced as the Magnetic Table, was very curious and interesting. He informed his subjects, five or six young men, that the spirit of Samson controlled it and that their combined force could not hold it still. At once the table commenced moving, and though one young man weighing at least 150 pounds, jumped upon it and the other subjects tried to hold it down, it continued to move as if imbued with life. The experiment was very suggestive.

The Doctor uses no miniature metallic battery like that employed by Dr. Dods, no bright button similar to the one used by the Danish magnetizer, Herr Hanson, no bright light with which Dr. Charcot induced the paralytic state, nor does he tell his subjects like Prof. Williams, to close their eyes and count their pulse beats as a preparatory step to inducing the psychological state—he simply manipulates their heads and succeeds in getting control with the greatest apparent ease.

Spiritualism in Utah.

The communication from Herman Snow which appears in another column has more than a passing interest. It shows that more than 20 years ago, the Spirit world foresaw the impending troubles from the unique civilization on the shores of Salt Lake, and made an attempt not altogether vain to thwart the schemes of the priesthood, and in the very stronghold of bigotry inaugurate a liberalism which, had it met with promised success, would have thus rendered unnecessary interference of the government. Thwarted as was this effort, it made a marked impress, and becomes an important factor for good in the solution of this vexed problem.

Inside View of the Condition of the Churches.

While almost fabulous amounts of money are expended in church edifices, and the maintenance of the 65,000 ministers who officiate therein, and externally all is flourishing as a green bay tree, yet the contrary is the actual state of affairs. The demand for money to carry out missionary and other church schemes is insatiate, and still the people are unsupplied with proper spiritual food. The *Christian Union* presents the aspect of the case as follows:

"In Minnesota, for example, there are communities receiving aid from three and even more distinctive Home Missionary Boards, in order that the small struggling churches representing their respective denominations may be sustained. In one typical town in that State, with a population numbering less than 4,000, there are eight churches with houses of worship, besides one Adventist and two Scandinavian organizations holding service in a hall. There have been several attempts made to consolidate some of the seven evangelical bodies, but all in vain. Each still persists in maintaining its own separate existence; and the consequence is that the community is split up into religious cliques and factions, and several half-starved missionaries are kept in the field, ministering to a handful of followers, who make in turn their appeal for help to the boards of societies whose fostering denominational care they can claim; unbelief is prevalent, while sectarian zeal and rivalry, and not religious need, keep alive these would-be churches, to the weakening and scandal of the cause of Christ. Nor is this an exceptional case. In every western commonwealth many similar instances may be found. In a frontier town not a thousand miles from St. Paul, where no religious organization had existed, a union Congregational church was duly formed, and all the Christian people of the place were happily and wisely massed together. Even thus united they were a feeble folk, requiring aid from the American Home Missionary Society. Yet, despite this fact, it was soon distracted and greatly enfeebled by the withdrawal of the Methodists, and then of the Baptists, at the suggestion of the zealous officials of these Christian bodies, and thereafter three zealous and competing sect churches struggled on, each receiving missionary aid. In one town in Kansas with less than one thousand inhabitants there were, and we believe still are, three Presbyterian churches, viz., Northern, Southern, and Cumberland. Nor did that exhaust the list of ecclesiastical organizations in that place that were more or less pensioners of some missionary board."

To us the subject presents no such dismal aspect. If "the agitation of thought is the beginning of wisdom," the churches are rapidly moving in the right way. They are torn and disjointed because they have no common measure of the truth. The Bible is the common property of Christians, but the Presbyterian Bible, the Methodist Bible, the Unitarian Bible, are different books. They are read through the different colored goggles of sectarianism and in a strangely contradictory manner. The Catholics have such a criterion. They are united and strong and present a bold aggressive front. There is never a wail of despair over unfilled churches; never a cry from vacant pulpits, never a feeling of jealousy, envy, or internal strife. Go where you will from the Atlantic to the Pacific, you will find the cathedral located centrally on the most valuable grounds in the various cities, and the bell calling in the cold grey of wintry morning, responded to by crowds of eager devotees.

Confessedly, Protestantism has nothing to offer in opposition. It crumbles and disintegrates, and fritters away its strength in personal quarrels, or over impalpable differences of doctrine.

A true and pure Spiritualism is the only safety against the encroachments of Catholicism on the one hand and Materialism on the other. A Spiritualism which shall gather under its banner the culture and intelligence of the age, and become its exponent. All that is true in Protestantism belongs to Spiritualism, the dogmatic part is perverted Catholicism. There can be no union between the right to protest, which presupposes the right of absolute free thought and dogmatism. Protestantism attempts the union and has failed. We may mourn over its failure, but the end will surely come.

He Knows too Much for a Preacher.

The *Alliance*, which is frequently actuated by plain, practical, common sense, publishes a letter from a young man, who has always intended to become a minister, but finds that there is no place for one with broad and liberal views. He asks what he shall do. To this the *Alliance* replies:

"The Presbyterian and Methodist Episcopal churches have announced in terms not to be misunderstood, that they have no place in their ministerial ranks for men who think for themselves. But it does not follow that the young men with a strong inclination for the work of preaching should not enter the ministry. The Congregationalist body contains a good many liberal thinkers, and the independent churches which are springing up all over the country already form the nucleus of a collection of churches which will, before long, be joined by the bond of the common idea of unity in essentials, liberty in non-essentials. The prospect is that the earnest young preacher will, before many years have passed, find a place to preach without going into the Unitarian or Universalist churches. The evangelical denominations are certainly working in a way to secure the establishment of independent churches."

The editor tells far more than his words imply. He admits the irreparable, inevitable disintegration of the evangelical churches, and that independent churches must take their place. Before long these will "be joined by the bond of the common idea of unity in essentials, and liberty in non essentials."

Really and truly here is foreshadowed the church of the future. In such a bond all churches might join without a disturbing qualm, for they would gain by the union and lose nothing by the concession. But the fossil churches of the land will never be led from the old path. It is the independent association, containing living men and women, which will take this avowed step. There will not only be a score of churches in the near future like that of Thomas or Swing, or Collyer, or Beecher, but tens of scores, and when united their influence will become the prevailing church influence of their time.

The Psychological Review for January.

The last number of this cosmopolitan organ of Spiritualism and psychological research, is received and presents a choice table of contents. The able and enthusiastic editor lays out the plan of the publication for the new year in a way that at once awakens the interest of the reader. He follows with "Notes and Comments," retrospective and prospective, made in clear, crisp, condensed form, and permeated with hopeful common-sense views. "A monthly summary of contemporary spiritual opinion" skims the leading Spiritualist publications, offering the readers of the *Review* what seems to the editor most worthy of special mention. This feature of the magazine is valuable, especially as done by so judicious a hand as Mr. Farmer. "M. A. (Oxon)" contributes what will prove by long odds the most interesting paper to American readers, under the title, "Personal Reminiscences of Epes Sargent with an estimate of his works." In this installment, M. A. (Oxon) quotes freely from the personal correspondence of Mr. Sargent with whom he held intimate and confidential relations, though we believe they never met. This series of articles, alone, should command for the *Review* a large American circulation. A study of Mr. Sargent's writings will show the readers of the JOURNAL that the paper is supported in nearly every position it has assumed under its present editor, by the opinions of this scholarly and zealous student of spiritual science and philosophy. That the great Spiritualist public is gradually coming to the same conclusions as offered by Mr. Sargent, and weekly put forth in the JOURNAL, is the most hopeful sign of the new year. We trust M. A. (Oxon) will not feel obliged to abridge the effort to render the public more familiar with Mr. Sargent and his writing. "Another Symposium" is the title of a fascinating and instructive article by Prof. Barrett. The sub-title "Scientific Incredulity" gives a key to the paper which covers a wide range of thought germane to psychology. "Some Thoughts Regarding the Mystical Death," by Mrs. A. M. Howitt-Watts is crowded full of striking incidents graphically given. The number closes with the first installment of a story, "The Great Kingsbury Puzzle" which adds to the variety of the magazine and renders it possibly more desirable for general reading.

American subscribers will experience a little delay in receiving the January number. The arrangement for the American branch of the enterprise having been made by cable in the closing days of last year, the details of the business had of necessity to be concluded by correspondence through the mails; Spiritualist publications not having yet reached a point where they can pay thirty cents a word for transmitting lengthy messages.

As soon as possible those who have subscribed and contributors will receive the *Review*. We shall be glad to see the magazine meet the patronage on this side of the Atlantic, which its merits deserve, thus cementing more closely all English speaking Spiritualists and investigators. Further information may be had from the advertisement of the *Review* in another column.

The Way to Draw a Crowd.

The sensational advertising ministers of the gospel are rapidly adopting other strange worldly methods to make their sermons "draw." If the people cannot be driven to hear them they may be attracted. A Boston minister now illustrates his sermon on a large black-board, capering up and down like a schoolmaster. A New York preacher alarms the sisters by hand springs thrown in by way of emphasizing his remarks, and now to the great city comes a revivalist, having his sermons illustrated by a panorama. An exchange thus describes the paintings illustrating the sermon on "The Rich Fool:"

"The first picture, four by nine feet, in high colors, showed the complacent rich fool viewing his wide fields of grain. In the second view, the rich man of the parable was represented at work with pencil and paper, drawing plans for his new barn. In the third painting, he was dead, and a red curtain and a pair of tall candles were by his bier. At a table, drawn in unique perspective, three gentlemen in white gowns and white turbans were handling the last of his estate, and disputing over the division of it. A third executor was shown in the background, stealing a ring from the finger of the dead millionaire. The first question after his death the preacher said was, "What's in his will?" instead of "Did he lay up his treasure in heaven?"

It is now too late in the day for this method, but if twenty years ago this idea of illustrating by panoramas had been thought of, how terrible would have been the effect of illustrating the then fashionable "brimstone sermons," by representations of the Judgment Day, hell, and the fiery tortures of the damned! These orthodox ways of drawing are nearly equalled in foolishness by a *passe* Spiritualist lecturer who, in a desperate attempt to fill empty seats, advertises that Spirit Garfield will expatiate on Guiteau.

Our Exchanges.

There are but few if any men, who stand higher in the estimation of liberal minds than Thomas Paine. Whether battling heroically in behalf of the early colonies, or writing his "Age of Reason," or "Common Sense," or serving under Washington as a common soldier, or using his masterly influence in Congress, or trying to promote the prosperity of France—in fact, whatever he did, he had in view the promotion of the best interests of humanity. Col. Ingersoll claims that whatever Paine wrote "was pure nature, and his soul and his pen ever went together. Nothing short of bed rock satisfied him. During all the dark years of the Revolution, never for a moment did he despair. Year after year his brave words were ringing through the land." He has been the proud theme for hundreds of orators, and has illuminated their eloquence with the grandeur of his heroism and name. Coming to this country in 1774, at the advice of Benjamin Franklin, writing his "Common Sense" at the suggestion of Dr. Benjamin Rush, and afterwards enlisting as a common soldier—he went rapidly from one task to another in his efforts to do good—his incisive pen was never idle when its services were demanded, and his efforts to promote the interests of oppressed humanity never tired. Now in spirit-life, he can survey the grandeur of his labors and the wonderful results that have flowed therefrom, and feel the happiness that ever comes from the influence of a well spent life. The following published in the *Herald of Progress*, England, seems to be characteristic of the man. It was given through a trance medium:

"At times the holding on to the cold belief could not satisfy me. Before passing away, I was at times troubled whether I was wrong and they right, but I passed away as I lived. I came to spirit-life and found there was a life beyond the earth-life. I found myself an intellectual, conscious being—but I looked around—no God to be found—still in that cold unsettled state of intellectuality. I traveled hither and thither in spirit-life, and never saw one down-trodden and in want of help, but I extended a helping hand to him. My desire was to find something of God. I found people whose beliefs were as various as those I had met in earth-life. Some learned ones, wise in their own conceit, knew all, but could not satisfy one as to the supreme Power.

"When you get to spirit life, the problems that will gnaw into the heart will still be unanswered there until you give your heart to raising others. In doing that work with your whole heart silently, like the falling of the dew, you will feel your own soul will be filled with joy, and you will feel that it is the Supreme Spirit that is penetrating into your darkness. In my earth-life my creed was not according to any church, but to extend a helping hand to others. Saved by creed and faith! False teachers, though you know it not, when will you shake off the shackles that have so long held you down? When will ye stand forth and face the calumny of those around you, and declare that God is not in heaven, but that he pervades all nature, and is not to be approached in any particular channel, and not to be bought by any prayers and sacrifices.

We come to preach the individuality and responsibility of each. Each must unfold for himself. By doing good to those that stand in need of your help, will you raise yourself. Forget not that God is in each of his children, though it be in the name of conscience. By continuing to help others, so shall we feel that we are approaching unto God.

Spiritualists always take a sensible view of death. They regard it as simply a second birth into a grander and brighter realm, where the opportunities for advancement and happiness are increased a hundred fold. The one who takes a sombre view of death, regarding it as the result of sin or the transgression of a divine law by our first parents, is a mere child in thought and experience, and is not to be condemned, but pitied. Some persons are "color blind" and because they can not discern the various tints that blend harmoniously in a beautiful garment, they are not to be censured therefor, but regarded as possessing a bodily infirmity that will disappear in the course of time. Those who regard death as a grim visaged monster to be feared are simply blind to the grandeur and beneficence of God's divine laws. They are entitled to our deepest sympathy as well as those who are blind to the grand truths of Spiritualism, and who oppose its onward strides notwithstanding the evidences presented to the understanding each day, and which are clear as the noon day sun. These thoughts are suggested by the following editorial that lately appeared in the Catholic *Mirror*, of Baltimore, Md., and which exhibits an almost unpardonable degree of ignorance, but the writer of which we do not censure—we only pity him:

"A sad funeral took place in this city last week. It was the burial of a Spiritist. Around his coffin his friends gathered and listened to a eulogy of the deceased pronounced by a woman. 'This very morning,' she is reported to have said, 'I received a communication from his spirit, in which he said that he was happily disappointed in his dreams of the other world, and is content until he shall soon again rejoin his loved ones.' Nonsense, and worse than nonsense! She either suffered from an illusion or was deceived by a demon—from the soul of the dead man she got no word. Spiritism is diabolism—the work of the Father of Lies; and it is deplorable to behold the number of its dupes. Of its 'mediums' this is true—where they are not juggling frauds, they are under the influence of the devil."

The brain being considered the seat of the intellect, and its size regarded as the measure of the intellectual faculties, it is often alluded to in discussing the question of the equal rights of the sexes. It has been claimed that the weight of a woman's brain in Slavonic races is greater than that of a man's. Among the Germanic people the brain weight of the sexes is equal, and in the Latin nations the brain of the man is heavier than that of the woman. "For intelligence and resolution," says M. Anacle Leroy-Beaulieu, the most recent and the most fascinating of writers on Russia and the Russians, "as well as for education, and the rank she holds in the family, the Russian woman is already the equal of the man. Among the Slavs, man is often mobile, flexible, ductile and impressionable to an excess but, as if in compensation, woman, in mind and character, possesses so much strength, energy—in one word, virility—that without losing either her grace or her charm, she exercises often a singular and irresistible ascendency." Whatever may be the size of the brain in man and woman when compared, it cannot suppress the voice of the latter in her efforts to gain what she considers her just rights. In this country the agitation in behalf of woman is still carried on, and will be continued until the desired end is attained. A late number of the *Alpha* says:

"On December 16, Mr. Hoar's resolution for a special committee on the rights of women was taken up, Senator Vest, a man who, before the war, refused to recognize the rights of the black man, and, during it, the rights of the Union, came out, as might be expected, in opposition. But the disgrace to the Senate does not so much lie in the fact that one member, and such a member, should be found in ridiculing opposition to the inherent rights of women citizens of the nation, as that members—grave and reverend seigneurs—should be found laughing at his stale wit and inane falsehoods. The telegraph reports him as proposing that a consideration of the rights of women should be had before the Revolutionary Claims Committee, "as they would do ample justice to it. If there was any revolutionary claim that should go to that committee it was that for woman suffrage [laughter], for it would revolutionize society, religion, and woman's proper position in the family circle. The Committee on Revolutionary Claims had had but one bill in thirty years, and needed some stirring up. What could stir up this most venerable and respectable institution more than a delegation of the 'strong minded' with short hair, shorter skirts, invading its dignified room and demanding attention while it illustrated the ecstatic of female suffrage." [Renewed merriment.]

The Herald of Progress, England, presents some excellent ideas in relation to "The Ultimate of the Earth Life." Humanity, however, can only be regenerated by gradual growth and development. The earth has undoubtedly been inhabited for more than 100,000 years, yet the condition of society to-day is far from being what it ought to be, as evidenced by the crowded state of our jails and penitentiaries. Perhaps "the ultimate" of the earth life may be attained within 1,000,000 of years. Let us hope so. *The Herald of Progress* says:

"What then is the true idea of life? What but the harmonious blending of all the elements of our common humanity? The true idea is, to develop the *whole* man, physically, intellectually, and spiritually. Harmonize the moral forces of human nature, and you will harmonize the outward life. Live for the great interests of time and eternity, and you will secure your own happiness, and be useful to your fellows. Such a life would realize the establishment of a Divine kingdom wherein man, like a sweet toned harp of many strings, swept by every wind of moral force, would fill earth with the music of heaven.

There can be no sublimer spectacle for the contemplation of angels or of men than that of a regenerated humanity. When this shall be accomplished, and we poor mortals shall stand firm and undismayed, the masters of the aforetime ungovernable passions, we need look no further for a revelation of the grandest moral sublimity.

This divine elevation and immortal strength are surely attainable, by virtue of the spirit of the all-Father which is incarnated in his rational offspring, whereby the race, as one grand man, shall rise out of the sea of its infirmities, its feet shall stand upon the everlasting Rock, while the sunlit brow, towering far up into the moral and spiritual heavens, shall smile above the storm of earthly discord and strife;

'Then shall the reign of Truth commence on earth,
And, starting fresh, as from a second birth,
Man, in the sunshine of the world's new spring,
Shall walk transparent like some holy thing.'"

Thirty cents pays for the JOURNAL 12 weeks to new subscribers on trial.

Thanks are due the following for sending lists of trial subscribers the past week:—Dr. Mary M. D. Sherman, Richard Walther, Geo. Williams, Hugh Smith, S. Bigelow, Dr. A. B. Spinney, Bradley Tuttle, Mrs. M. L. Wood, John Harris, Geo. W. Chandler, Lyman C. Howe, Robert Williams, Geo. W. Webster, John Hoyt, Dr. Sarah E. Somerby L. B. Carpenter, W. H. Crittenden, E. A. Carpenter, J. A. Unthank, Henry Price, J. H. Barnaby, F. J. Morgan, Mrs. C. C. Dockeray, Mrs. O. C. Gooding.

A DELICIOUS ODOR is imparted by Floreston Cologne. And it is always refreshing, no matter how freely used.

Readers who desire friends to see a specimen copy of the JOURNAL have only to send us a list of the names with P. O. addresses, and papers will the be sent.

Deservedly Popular.

Unless it had great merit Parker's Ginger Tonic could not be so popular. Its sale has spread remarkably all over this country, because invalids find it gives them new life and vigor when other medicines fail entirely.—*Ohio Farmer.*

John Wetherbee Falls into Line, and takes his Place in the Ranks of Those who Oppose Fraud!

A. F. Ackerly uses Mr. Weatherbee's name on his circulars, as endorsing his mediumship in the following strong language:

"John Wetherbee and the late Epes Sargent, said the spirit phenomena through Mr. Ackerly are the most startling and reliable ever given in a bright light, either in Europe or America."

To this, Mr. Wetherbee replies in the *Banner of Light*, of Jan. 7th, as follows:

"I hope Mr. Ackerly is a medium, as he claims to be, and I do not like to say anything to injure the class who have so much to contend with, but I must say the statement that I have quoted from his published circular is wholly false, and the man who would print such an untruth certainly on general principles needs watching."

Now the individual opinion of Mr. John Wetherbee is of little account of itself, but as a straw indicating the set of the tide of public opinion, it has great value. No man in the ranks of Spiritualism is more sensitive to this influence, or more ready to trim sail and be carried forward with it. He is, it is true, guarded in his expression, and speaks of mediums as being a "class who have so much to contend with," while he really means that the *frauds* are this class, for the true medium, who remains constant and pure soon gains the honor and respect, not only of Spiritualists, but of non-Spiritualists also. However softly Mr. Wetherbee states the case against Ackerly, who is guilty of a gross deception, he squarely plants himself against fraud, and as an "exposer" we welcome him to the ranks of a clean Spiritualism. He certainly now affords a fine opportunity for a *Banner of Light* investigation committee. If one is appointed with the camel swallower at its head, Ackerly has a splendid opportunity, by his bungling jugglery to become a famous medium, and Mr. Wetherbee to come to grief, but we feel sure that in this case none such will be appointed, for he is the straw floating in the atmospheric eddy, having its center in the sanctum of the journal for which he chiefly contributes.

Those who have long been in arrears for the JOURNAL and who pay no attention to bills sent them, will find in due time, that though our forbearance is great it is not inexhaustible.

M. Muntz, by means of a test so delicate as to detect the presence of alcohol in a million times its weight of water, has found that alcohol exists in all natural waters except very pure spring water. It is found in greater quantity in snow, and without doubt floats as vapor in the air. In soils, especially those rich in organic matter, there is a considerable quantity.

EXCITEMENT IN ROCHESTER.

The Commotion Caused by the Statement of a Physician.

An unusual article from the Rochester, N. Y., *Democrat and Chronicle*, was republished in this paper recently and has been a subject of much conversation, both in professional circles and on the street. Apparently it caused even more commotion in Rochester, as the following from the same paper shows:

Dr. J. B. Henion, who is well-known not only in Rochester but in nearly every part of America, sent an extended article to this paper, a few days since which was duly published, detailing his remarkable experience and rescue from what seemed to be certain death. It would be impossible to enumerate the personal enquiries which have been made at our office as to the validity of the article, but they have been so numerous that further investigation of the subject was deemed an editorial necessity.

With this end in view a representative of this paper called on Dr. Henion, at his residence on St. Paul street, when the following interview occurred: "That article of yours, Doctor, has created quite a whirlwind. Are the statements about the terrible condition you were in, and the way you were rescued such as you can sustain?"

"Every one of them and many additional ones. Few people ever get so near the grave as I did and then return, and I am not surprised that the public think it marvelous. It was marvelous."

"How in the world did you, a physician, come to be brought so low?"

"By neglecting the first and most simple symptoms. I did not think I was sick. It is true I had frequent headaches; felt tired most of the time; could eat nothing one day and was ravenous the next; felt dull indefinite pains and my stomach was out of order, but I did not think it meant anything serious."

"But have these common ailments anything to do with the fearful Bright's disease which took so firm a hold on you?"

"Anything? Why, they are the sure indications of the first stages of that dreadful malady. The fact is, few people know or realize what ails them, and I am sorry to say that too few physicians do either."

"That is a strange statement, Doctor."

"But it is a true one. The medical profession have been treating symptoms instead of diseases for years, and it is high time it ceased. We doctors have been clipping off the twigs when we should strike at the root. The symptoms I have just mentioned or any unusual action or irritation of the water channels indicate the approach of Bright's disease even more than a cough announces the coming of consumption. We do not treat the cough, but try to help the lungs. We should not waste our time trying to relieve the headache, stomach, pains about the body or other symptoms, but go directly to the kidneys, the source of most of these ailments."

"This, then, is what you meant when you said that more than one-half the deaths which occur arise from Bright's disease, is it Doctor?

"Precisely. Thousands of so-called diseases are torturing people to-day, when in reality it is Bright's disease in some one of its many forms. It is a Hydra-headed monster, and the slightest symptoms should strike terror to every one who has them. I can look back and recall hundreds of deaths which physicians declared at the time were caused by paralysis, apoplexy, heart disease, pneumonia, malarial fever and other common complaints which I see now were caused by Bright's disease."

"And did all these cases have simple symptoms at first?"

"Every one of them, and might have been cured as I was by the timely use of the same remedy—Warner's Safe Kidney and Liver Cure. I am getting my eyes thoroughly opened in this matter and think I am helping others to see the facts and their possible danger also. Why, there are no end of truths bearing on this subject. If you want to know more about it go and see Mr. Warner himself. He was sick the same as I, and is the healthiest man in Rochester to-day. He has made a study of this subject and can give you more facts than I can. Go, too, and see Dr. Lattimore, the chemist, at the University. If you want facts there are any quantity of them showing the alarming increase of Bright's disease, its simple and deceptive symptoms, and that there is but one way by which it can be escaped."

Fully satisfied of the truth and force of the Doctor's words, the reporter bade him good day and called on Mr. Warner at his establishment on Exchange street. At first Mr. Warner was inclined to be reticent, but learning that the information desired was about the alarming increase of Bright's disease, his manner changed instantly and he spoke very earnestly:

"It is true that Bright's disease has increased wonderfully, and we find, by reliable statistics, that in the past ten years its growth has been 250 per cent. Look at the prominent men it has carried off: Everett, Sumner, Chase, Wilson, Carpenter, Bishop Haven and others. This is terrible and shows a greater growth than that of any other known complaint. It must be plain to every one that something must be done to check this increase or there is no knowing where it may end."

"Do you think many people are afflicted with it to-day who do not realize it, Mr. Warner?"

"Hundreds of thousands. I have a striking example of this truth which has just come to my notice. A prominent professor in a New Orleans medical college was lecturing before his class on the subject of Bright's disease. He had various fluids under microscopic analysis and was showing the students what the indications of this terrible malady were. In order to draw the contrast between healthy and unhealthy fluids he had provided a vial the contents of which were drawn from his own person. 'And now, Gentlemen,' he said, 'as we have seen the unhealthy indications, I will show you how it appears in a state of perfect health,' and he submitted his own fluid to the usual test. As he watched the results his countenance suddenly changed—his color and command both left him and in a trembling voice he said: 'Gentlemen, I have made a painful discovery; *I* have Bright's disease of the kidneys' and in less than a year he was dead."

"You believe then that it has no symptoms of its own and is frequently unknown even by the person who is afflicted with it?"

"It has no symptoms of its own and very often none at all. Usually no two people have the same symptoms, and frequently death is the first symptom. The slightest indications of any kidney difficulty should be enough to strike terror to any one. I know what I am talking about for I have been through all the stages of kidney disease."

"You know of Dr. Henion's case?"

"Yes, I have both read and heard of it."

"It is very wonderful is it not?"

"A very prominent case but no more so than a great many others that have come to my notice as having been cured by the same means."

"You believe then that Bright's disease can be cured."

"I know it can. I know it from the experience of hundreds of prominent persons who were given up to die by both their physicians and friends."

"You speak of your own experience, what was it?"

"A fearful one. I had felt languid and unfitted for business for years. But I did not know what ailed me. When, however, I found it was kidney difficulty I thought there was little hope and so did the doctors. I have since learned that one of the physicians of this city pointed me out to a gentleman on the street one day, saying: 'there goes a man who will be dead within a year.' I believe his words would have proven true if I had not fortunately secured and used the remedy now known as Warner's Safe Kidney and Liver Cure."

"And this caused you to manufacture it?"

"No, it caused me to investigate. I went to the principal cities with Dr. Craig the discoverer, and saw the physicians prescribing and using it and saw that Dr. Craig was unable with his facilities, to supply the medicine to thousands who wanted it. I therefore determined, as a duty I owed humanity and the suffering, to bring it within their reach and now it is known in every part of America, is sold in every drug store and has become a household necessity."

The reporter left Mr. Warner, much impressed with the earnestness and sincerity of his statements and next paid a visit to Dr. S. A. Lattimore at his residence on Prince Street. Dr. Lattimore, although busily engaged upon some matters connected with the State Board of Health, of which he is one of the analysts, courteously answered the questions that were propounded him:

"Did you make a chemical analysis of the case of Mr. H. H. Warner some three years ago, Doctor?

"Yes, sir."

"What did this analysis show you?"

"The presence of albumen and tube casts in great abundance."

"And what did the symptoms indicate?"

"A serious disease of the kidneys"

"Did you think Mr. Warner could recover?"

"No, sir. I do not think it possible. It was seldom, indeed, that so pronounced a case had, up to that time ever been cured.'"

"Do you know anything about the remedy which cured him?"

"Yes, I have chemically analyzed it and upon critical examination, find it entirely free from any poisonous or deleterious substances."

We publish the foregoing statements in view of the commotion which the publicity of Dr. Henion's article has caused and to meet the protestations which have been made. The standing of Dr. Henion, Mr. Warner and Dr. Lattimore in the community is beyond question and the statements they make, cannot for a moment be doubted. They conclusively show that Bright's disease of the kidneys is one of the most deceptive and dangerous of all diseases, that it is exceedingly common, alarmingly increasing and that it can be cured.

Spiritualist Mass Convention.

A Spiritualist Mass Convention will be held at Waterbury House, Waterbury, Vt., on Friday, Saturday and Sunday, Feb. 10th, 11th and 12th. Speakers engaged: J. M. Allen and Gen. A. Fuller of Massachusetts; Mrs. Emma Paul, A. E. Blaney, Fannie Davis Smith and Mrs. Geo. Fair. Three sessions each day, commencing Friday at 10 A. M.

Spiritual Meetings in Chicago.

The First Society of Spiritualists meets at 7:45 P. M. each Sunday evening at Fairbank Hall, corner of State and Randolph Streets. Mrs. Cora L. V. Richmond regular speaker.

Sunday, Jan. 29th, as during the Sundays of February, Miss Belle M. Johnson will lecture at Union Park Hall, 317 West Madison Street, at 10:30 A. M. and 7:30 P. M.

Medium's Meeting at Union Park Hall, 317 West Madison Street, each Sunday at 3 o'clock P. M.

Lectures each Sunday at Union Park Hall, 317 West Madison Street, at 10:30 A. M. and 7:30 P. M.

Meetings held each Sunday at 7:30 P. M. at 594 Milwaukee Avenue. G. W. Brooks principal speaker.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 59 East 14th Street.

At 10 A. M. and 7:45 P. M. Good speakers every Sunday. Seats free.

NEW YORK CITY.—The Harmonial Association, Free Public services every Sunday morning, at 11 o'clock, and 7:45 P. M. in Rooke's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. (Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism in the country, holds its meetings in the Harvard Rooms on 55th Avenue, opposite Reservoir square, every Sunday from 1:30 to 5 P. M. The public invited.

P. R. FARNSWORTH, Secretary.

Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS hold services at Republican Hall, No 55 West 33rd St. (near Broadway) every Sunday at half past ten A. M. and half past seven P. M. Children's Progressive Lyceum meets at 6 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Hold Sunday Services in the large hall of the Brooklyn Institute, at 3 and 7 P. M., Seven Blocks from Fulton Ferry. Lecturers: January, E. W. Wallis; February, Mrs. E. Shepard-Lillie; March, Lyman C. Howe; April, J. Frank Baxter; May, Mrs. Hannah B. Morse.

Conference Meetings held in the lower hall of the Brooklyn Institute every Friday evening, at 7½ P. M., sharp.

All Spiritual Papers sold at all our Meetings.

Conference Meetings: Feb 3rd, Materialization Possible and Actual, Judge A. H. Dailey.
Feb. 10th: Test Conference, Deacon D. M. Cole.
Feb. 17th: An Experience Meeting.
Feb. 24th: Prof. Henry Kiddle.

S. B. NICHOLS, President.

Passed to Spirit-Life.

From her earthly home at Haley Valley, N. Y., on Thursday, January 12th, 1882, Mrs. Olive C. Southwick, aged 78 years, 2 months and 8 days.

Her husband, Aaron C. Southwick, preceded her to the realm of light five years and March 8 Spiritualism was their hope and joy in this trying hour. True to their faith they made a determined effort to secure the services agreeable to their feelings. No spiritual speaker being available at the time of her departure they buried the body without ceremony and at four months afterwards called the writer to deliver an address in memory of the honored and loved one gone. When Mrs. Southwick realized the change at hand, she requested an arrangement, if possible, to have a service of the same kind when her body should be laid away. In the peaceful trust of a soul well lighted and prepared she left the dear prize of clay and joined the loved ones waiting to receive her. The consistent devotion of this family illustrated in the decided attitude and faithful effort to "let their light shine" and show to a doubting community that Spiritualism is not only good to live by but glorious to die by, is worthy of imitation. May the precious light be with them and angels reward their faith.

LYMAN C. HOWE.

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Dr Hunter's Practical Observations on Food and Diet, and on the Proper Treatment of the Throat and Lungs.
This pamphlet is designed for the general public, and is a guide for all classes of persons. The practice says: "What to eat to preserve the body in health, and what to do to regain health when it is lost, are problems which medical sages and philosophers in all ages have given them to solve. The aim of the writer in the preparation of this pamphlet has been to present the reader, with an epitome of his experience on these points, derived from the active practice of his profession during a period of thirty-five years." Dr. Hunter is widely known as one of the most experienced and successful practitioners in diseases of the throat and lungs, and his views on these subjects will be found of great interest. The contents embrace Catarrh, Sore Throat, Laryngitis, Bronchitis, Asthma and Consumption. "Prevention of Lung Diseases." "The Early Symptoms of Consumption." "Can Lung Diseases be cured?" "Their Proper Treatment." "Examinations of the Lungs." "Various conditions as to the nature of Consumption." "Winter Habits and Changes of Climate." "Inhalation Treatment of Lung Diseases." "The Cure of Hay Fever," etc.
The style of the treatise is well illustrated by its opening paragraph: "The two great forces of life are the food we eat, the air we breathe and the food we eat. The two great receptacles of the system for these forces are the *Lungs* and the *Stomach*. The Lungs and the stomach work together in imparting strength and life to the system as no other organs do."
Orders for the trade supplied by the Western News Company, Chicago. Copies can be secured of any bookseller and at the office of the author, 103 State St.
31 18 22 13

SPIRITUALISM
AT THE
CHURCH CONGRESS.

The Church Congress is an assembly of clergy and laity of the Established Church of England, held in various large towns from year to year. Any one can be admitted to its meetings by purchasing a ticket. It is, therefore, a widely representative religious gathering; and, as such, its opinions carry deserved weight. The meeting for 1881 was held at Newcastle-on-Tyne, under the presidency of Dr. Lightfoot, Bishop of Durham. At the evening session on Tuesday, October 4th, a paper was read by Dr. Townsend, Vicar of St. John's, Notting Hill, London, on "The Duty of the Church in Respect of the Prevalence of Spiritualism." He was followed by Mr. W. H. Browne, Canon Basil Wilberforce, and Mr. John Fowler. Other speeches were delivered, but those above named are alone of permanent value.

These speeches have been published in pamphlet form in England and America, for distribution; more especially among religious people, in the belief that it will do a most effective work in awakening them to an investigating spirit. Every Spiritualist should see that his pamphlet is placed in the hands of his Christian acquaintances. "M. A. (Oxon)" in his introduction to the English edition, says:

"No apology, I hope, is needed for preserving in more permanent form the best thoughts elicited by that discussion, and the reflections to which they have given rise in a mind that views the subject from a different standpoint to that which Dr. Thornton and Canon Wilberforce occupied. It is well that a serious attempt on the part of the clergy of the Established Church to estimate one of the great spiritual movements of the day should have a wide recognition. Spiritualists will not agree with all, or even with much of what was said, but they will agree, I think, in acknowledging that the claims of Spiritualism to serious notice were recognized, and that the old bad spirit of exclusive bigotry and sneering incredulity—what Canon B. Wilberforce called the "ecclesiastical pooh-pooh, which is the modern substitute for the 'anathematism' of less tolerant days"—was conspicuously absent. Inquirers will gather from this discussion a higher idea of the importance of the subject which they are investigating, and may be able to see how far some of the arguments employed will stand logical scrutiny."

In addition to the speeches "M. A. (Oxon)" contributes some valuable Notes, thereon and adds: Advice to Inquirers; A brief list of prominent persons who attest some or all the phenomena of Spiritualism; Conjurers on Psychic Phenomena and Legerdemain. The American edition contains in addition, Hints to Investigators and Mediums concerning Physical Phenomena; A further list of names; and a very important private letter written by the late Epes Sargent only four weeks before he passed to spirit, in which he gives the views on life and death in his usual clear and vigorous style.

The American Publisher has furnished the pamphlet at cost from the first and now offers it as low by the quantity as the English edition of 19,000 is sold. There can be no further reduction and it is hoped calls will be made for a more large edition.

PRICE:

100 copies by express, $1.00, by mail, $1.75; 50 copies by express, $1.00, by mail, $1.75; 25 copies by mail, $1.00; 10 copies by mail, 50 cents; 5 copies, 10 cents; single copies, 10 cents.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Saving Mother.

The farmer sat in his easy chair
Between the fire and the lamplight's glare;
His face was ruddy and full and fair;
His three small boys in the chimney nook
Conned the lines of a picture book;
His wife, the pride of his home and heart,
Baked the biscuit and made the tart,
Laid the table and steeped the tea,
Deftly, swiftly, silently;
Tired and weary and weak and faint,
She bore her trials without complaint,
Like many another household saint—
Content, all selfish bliss above
In the patient ministry of love.

At last, between the clouds of smoke
That wreathed his lips, the husband spoke:
'There's taxes to raise, and int'rest to pay—
And of there should come a rainy day,
'Twould be mighty handy, I'm bound to say.
T' have somethin' put by. For folks must die,
And there's funeral bills and gravestones to buy,
Enough to swamp a man, purty nigh:
Beside, there's Edward and Dick and Joe
To be provided for when we go.
So 'f I was you, I'd jell ya what I'd do:
I'd be savin o' wood as ever I could—
Extra fires don't do any good;
I'd be savin' of soap, an' savin' of lie,
And run up some candles once in a while;
I'd rather be sparin' of coffee and tea,
For sugar is high.
And all to boot,
And cider is good enough drink for me;
I'd be kind o' careful about my clothes,
And look out sharp how the money goes—
Gewgaws is useless, mebe' knows;
Extra trimmin'
'S the bane of women.

"I'd sell off the best of my cheese and honey,
And eggs is as good nigh about as the money;
And as to the carpet you wanted new—
I guess we can make the old one do;
And as for the washer, an' sewin machine,
Them smooth tongued agents' so pesky mean,
You'd better get rid o''em allek and clean,
What do they know about women's work?
Do they calkulate women was made to shirk?"

Dick and Edward and little Joe
Sat in the corner in a row.
They saw the patient mother go
On ceaseless errands to and fro;
They saw that her form was bent and thin,
Her temples gray, her cheeks sunk in.
They saw the quiver of lip and chin—
And then with a wrath he could not smother,
Outspoke the youngest, fairest brother:

"You talk of savin' wood and lie,
An' tea an' sugar all the while,
But you never talk of savin' mother!"
—*The Alpha.*

Presentiments.

We make the following extract from an article in the January *Century* in relation to Gen. Garfield:

"It was during this period that an incident occurred which I recall with no ordinary interest, preluding, as it did, the great tragedy so soon to be enacted. A prominent gentleman of Cleveland had been so greatly impressed with the circumstantial details of an organized plan for the assassination of General Garfield, that he had driven out to Mentor, by night, to acquaint him with the facts. As the result of the interview, it was arranged that the man who had made known the existence of the alleged plot should visit the General the next day, that he might examine and cross-question him. Pending his arrival, General Swaim and myself were made acquainted with the case, and were advised to watch the manner and bearing of the man, with a view to the detection of indications of insanity. In the course of the conversation, the probability of the story and the necessity of action were discussed. Finally, after musing awhile, Garfield said, somewhat sadly and impressively: 'Well, if assassination is to play its part in the campaign, and I must be the sacrifice, perhaps it is best. I think I am ready.' The examination of the following day disclosed enough of mental wryness in the informer to satisfy us that the plot was a hallucination, and the subject was dropped.

* * * * * *

"These annoyances were all the more harassing on account of the domestic trials and afflictions which followed, beginning with the illness of his mother. Upon her recovery, with the affectionate solicitude that marked his care for her, he made the necessary arrangements for the change of air and scene which her precarious health demanded. He accompanied her to the train, with the friend who was to be her escort. Her last remark to him, as he was about bidding her farewell, acquires, in the light of his fate, a new and startling significance, as another of those inexplicable premonitions of evil to which I have before referred. With great earnestness, she said:

"'James, I wish you to take good care of yourself, for I am afraid somebody will shoot you!'

"'Why, mother,' he asked, in astonishment, 'who would wish to shoot me?'

"When asked recently, by a friend, why she had addressed this caution to her son, she said, 'I do not understand: I only know that I felt that I must.' This incident possesses an added interest when it is remembered that several months before the meeting of the Chicago Convention, without previous allusion to the subject, she suddenly and bluntly said to her son: James, you will be nominated at Chicago next June!"

If not Matter, What?

To the Editor of the Religio-Philosophical Journal:

Reading in the January 7th JOURNAL, Bro. Burr's rejoinder to Bro. Sherman, I am led to believe Bro. Burr holds that a man to know a thing is material, must be acquainted with its components. Does Bro. Burr suppose that if, on the occasion of Prof. Grey's visit to the Pacific coast, collecting the flora of California, it so happened a piece of timber had fallen on him and a Digger Indian alike, that he, the Professor, would have had any better evidence of the materiality of that piece of timber on account of his being able to give the tree from which it came; class and genera; tell its chemical constituents, than the Digger Indian, whose only evidence consisted in his mutual attrition and resultant pain? Now, I apprehend it is within the realm of consciousness that *all* cognizance is taken; that outside of consciousness man knows not any thing; that all things whatever, come to the human mind objectively; and without such clothing human thought is impossible. If, then, objectiveness be a necessity to thought's entity, it devolves upon the part of Bro. Burr, in order to maintain his position, to show there can be such a thing as an object without a form, a form without substance, and substance without tangibility! Elsewise, form, substance and tangibility, which are the essential features that give to ultimate or gross matter its specific nomenclature, entering into any other domain of which human consciousness takes cognizance, must par se establish its materiality.

V. J. DAVID.

Onset Bay Grove Association.

At the Annual Meeting of the stockholders of the Onset Bay Grove Association held at Boston, January 11th, 1882, the following officers were chosen for the ensuing year: President, Wm. D. Crockett; Vice-President, George Hosmer; Clerk, Dr. H. B. Storer, all of Boston, Mass; Treasurer, W. W. Currier, Haverhill, Mass. Directors: Alfred Nash, Simon Butterfield, A. W. Wilcox, George Robbins, B. F. Gibbs.

The gross receipts during the past year were $7,811.59. Expenditures, $4,951.81. The assets of the association, $3,015.93. There were eighty-five building lots sold. Improvements of various kinds have been inaugurated. A brilliant future seems to be before the association.

Circles.

BY C. W. COOKE.

To the Editor of the Religio-Philosophical Journal:

As the JOURNAL during the next few weeks will doubtless go into many families for the first time, and as some honest persons may thus be led to inquire personally as to the claims of Spiritualists, I have thought that a few simple directions as to the means of these inquiries might not be inopportune.

1. Approach the subject with a supreme love for, and reverence of, truth. Be simple-minded enough to candidly listen, and to accept what is rational after you have weighed it in the scales of reason.

2. Twelve persons are probably the best number with which to form a circle; but as in many localities it will be difficult to find twelve who are sufficiently harmonious, truthful and earnest for so important, so sacred an inquiry, a smaller number will answer. "Where two or three are gathered together" in the search for truth, their reward shall be sure; but however few or many form your circle, it is best that half possess positive, and half negative temperaments.

3. Hold your circles regularly, at stated intervals. Twice a week will do. Always sit with the same person, and in the same order, alternating the positive with the negative persons.

4 Any table will do, but one of pine, unvarnished pine is best. All sit round it with hands lying lightly on its top, and in contact. Singing may now take place, and, if desired, prayer slap.

5. Go to the circle meetings with clean bodies, and with stomachs unoppressed with food.

"Go with pure thought and feeling,
Fling earthly thoughts away,"

and remember Tennyson's words:

"How pure at heart and sound of head,
With what divine affection bold
Should be the one whose thought would hold
An hour's communion with the dead!"

Of course a cheerful, refined, social feeling should prevail; but levity and thoughtless frivolity will be out of place.

6. Should manifestations occur, treat them with respect, candor and that attentiveness you would give to any lecturer whom you had gone to hear. Do not be impatient of results, nor expect great things instantly. An oak tree does not spring at once from an acorn. Growth, development, is a law of life.

7. Provide yourselves with paper or slate and pencils, and whatever else may be necessary, previous to sitting. Some one may be controlled to write, or you may get the alphabet by means of raps or tips; the various letters being signalled by these means as the alphabet is called over by one of your number, the indicated letters being written by him, meanwhile. Questions, oral or mental, capable of being answered by yes or no, may also be answered by either of these means: one rap or tip signifying no, two doubtful or don't know, and three, yes. In questioning the departed, be as polite and considerate as you would be to a friend in the form. The answers, you can judge by their intrinsic worth.

8. After getting communications, you may be directed as to change of position at table, change of persons, the addition of other persons to your circle, etc., etc. These directions you should follow when reasonable, practicable and possible.

Lastly, divest your minds of all prejudgment and haughty regard of things seemingly small and humble, but part not with your own reason and inner sense of right; and may your seeking guide you to the highest of all truths, and render you ever more and more anxious and able to help your brother man, and so aid in bringing about "the republic of heaven on earth."

Quincy, Ill

The Jews in Europe.

There are only 40,000 Jews in all England, and only 50,000 in France. But in Germany there are 400,000, in German-Austria twice as many, in Russia over 2,000,000 and in Roumania there are over 400,000 in a population of 5,000,000. In Turkey, no doubt, the Jews are better treated, says the *Saturday Review*, than in the adjacent nominally Christian States, but in European Turkey there are probably not 20,000 Jews, and in Syria, which includes the ancient seat of the race, there are only 40,000, or as many as in the distant island of England. It is difficult to suppose that there is not some connection between the density of the Jewish population and its ill treatment, if only it can be traced. The quality of the Jewish mind that has brought it at once into eminence and antagonism is its expansiveness. No national mind is so rigid in one direction and so elastic in another. The Jew guards his fortress, but is always sallying out from it. He has a passion for public affairs. He longs to do something and to be something. In countries where he is treated as an outcast he has no other outlet for this passion for activity but commerce, and, as he is the worst treated in the backward countries for commerce of the most petty kind, he has taught himself by the practice of ages to become the prince of huckasters and usurers. As a rule he is not allowed to hold land and has lost the art of agriculture with which in old days he converted into fruitful terraces the barren rocks of Palestine. He has been shut out from armies, and his exclusion has stunted in him the fertility of military resources, the power of military contention, and the recklessness of life which for a time made him a match for the legions of Titus. But where he can find an opening he uses it. If he can do only little business he does little business. If big business is open to him, he does the biggest business within his reach. Where better things are offered to his grasp he has shown himself a master in philosophy, in poetry and in art. What is most curious is that, if only he has a chance, he expands into a new nationality without losing his old one. The English and French Jew is a Jew, always remaining in a circle, and yet is an Englishman or a Frenchman. No Frenchman showed themselves more devotedly French in the German war than the French Jews; and in England our literary Jews show themselves furious patriots and write up the leopards of England as their ancestors might, had they possessed the art, have written up the Lion of Judah. The Master of the Rolls is one of the ablest of judges; but, except in the superiority of his acumen, he is exactly like any other judge. It is not, therefore, wonderful that, when they have free play, and yet are not too numerous to excite much comment, they should succeed without awakening jealousy. In a country like Germany, where they are numerous and where commerce is at once backward, so that their success is not swallowed up in the success of the nation, and forward enough to give them considerable chances, they get on, but not without considerable social friction. In countries like Roumania, where civilization is just dawning, and where they form a substantial part of the population, they can only do small things; but they do those with a pertinacity and on a scale which strike a perpetual uneasiness into the rude minds of their wondering and grudging neighbors. In the long run, it may be confidently predicted that everything that favors civilization will favor the Jew.—*New York Herald.*

A Strange Manifestation—Irene G. Willis writes: I received at Cresco, Iowa, a very strange test of power that was beyond the normal mortal senses, which impressed me as nothing else ever did, that has been given me through a clairvoyant or a medium. I will give it as I received it. I was seated with a lady friend in Price's Hall, in Cresco, Iowa, half an hour before Mr. A. B. French was to begin his lecture, on Friday evening, Sept. 9th, 1881. A gentleman who has some notoriety as a trance speaker and test medium, came down from the rostrum to shake hands and speak with me; almost immediately he started, with emphasis and said, "A name was spoken to me then. Do you recognize it, T. E. Randall?" Mr. Randall was an old and valued friend of mine, from whom I had heard, but a few days before, and whom I supposed to be in his usual health. The medium called upon me in my own home the following Monday and told me that the same had been spoken to him again, with the information that Mr. Randall had recently died. Tuesday I heard of his death. I cannot understand, however, that spirit power can comprehend the events of futurity, only as it may be possible, with a clearer vision to fathom the results of certain causes, so I am not convinced—only puzzled. I do desire the truth and will accept gladly any light that may shine upon me.

Hindu Humor.

The Hindus have their epics, their dramas, their popular tales and their poetry. Their Vedas contain passages sublime as any to be found in the sacred books of other nations. Their law books are full of wise and humane counsels. Their epics celebrate the actions of men and women not unlike the heroes and heroines of Homer, and their dramas bear a strong affinity to ours—a fact which led Schlegel to declare that the English version of the Sakuntala of Kalidasa presents no striking a resemblance to our romantic drama that we would conclude its translator to have been unduly influenced by his love for Shakespeare, if his accuracy were not well established by all Sanskrit scholars. But, still, we cannot look to Indian literature for an Œdipus, a Hamlet, or a Faust, nor, conversely, for an Eulenspiegel, a Panurge, or a Sancho Panza. The dogma of quiescence prevented the creation of the great types of tears or of laughter which have been the glory of the literature of other countries, and which will live forever. According to our conception of the tragic, the Hindus have no tragedies, and the humor which many of their writers possess is a humor distinctly their own. While the true humorist laughs at the follies of mankind, and even as he laughs loves them because they are so human, the Eastern humorist, inspired by Brahminism or Buddhism, laughs at men for rejoicing or despairing in a world which has no reality. He never could thoroughly understand the "brotherly sympathy with the downward side" which was the inspiration of Shakespeare, Rabelais and Cervantes.

It is at first difficult for the Western reader to define what is earnest and what is humorous in Sanskrit works. That which strikes us as grotesque and ludicrous is to the Hindu sublime and serious. The difference in the standards of taste adopted by Eastern and Western Aryans is admirably exemplified. In their types of godhead. The Greek gods and goddesses are beautiful and perfect in form; Hephæstus, whose trade is little suited to divinity, is misshapen; and the horns, tails and goats' feet of Pan, and the satyrs harmonize with their semi bestial natures. The Norse gods are strong, brave and energetic, and are models of complete manhood. The Hindu gods, however, are tremendous monsters, with eight arms and three heads, like Siva; with an elephant's head, like Ganesa; or black, bloody and terrible, like the much feared, much-honored Durga. In the Mahabharata, Arjuna begs for one glimpse of the infinite, universal deity, and Krishna appears, without any arms, stomachs, eyes and mouths with projecting teeth, in which the sons of Dritarashtra are sticking, even as the pilgrims, concealed in the salad, were held fast in the teeth of Gargantua. There is, moreover, the same wild luxuriance in everything Indian. The Ramayana and Mahabharata are the longest of all epics. The Panchatantra and other popular tales consist of stories connected by a single thread, and there are stories within stories, until an initiated reader, before he is half way through this labyrinth of incident, has lost the thread that was to guide him. It is in keeping with the rich fertility of the Hindu imagination that the early metaphysicians evolved the most tremendous humorous conception that has ever entered into the mind of man. When the philosopher paused in his speculations on the infinite, to look out upon the world about him, he saw a land teeming with life and beauty, and men and women who lived and struggled, loved and hated, laughed and cried. The contrast between the truth which he in his wisdom had divined and life as it seemed aroused within him a grim sense of the humorous. After all, he asked himself, what was the world, what was creation, but Maya, a delusion—a joke, colossal in design, which Brahm, the one reality, had imagined for his own amusement. It was even as Heine fancied it might be, the dream of a jolly, tipsy deity.—*Atlantic Monthly.*

Worms.

Worms have played a more important part in the history of the world than most persons would at first suppose. In almost all humid countries they are extraordinarily numerous, and for their size possess great muscular power. In many parts of England a weight of more than ten tons (10,516 kilogrammes) of dry earth annually passes through their bodies, and is brought to the surface on each acre of land; so that the whole superficial bed of vegetable mould passes through their bodies in the course of every few years. From the collapsing of the old burrows the mould is in constant though slow movement, and the particles composing it are are thus rubbed together. By their means fresh surfaces are continually exposed to the action of the carbonic acid in the soil, and of the humus-acids which appear to be still more efficient in the decomposition of rocks. The generation of the humus-acids is probably hastened during the digestion of the many half-decayed leaves which worms consume. Thus the particles of earth forming the superficial mould are subjected to conditions eminently favorable for their decomposition and disintegration. Moreover, the particles of the softer rocks suffer some amount of mechanical trituration in the muscular gizzards of worms, in which small stones serve as mill-stones. When we behold a wide, turf covered expanse, we should remember that its smoothness, on which so much of its beauty depends, is mainly due to all the inequalities having been slowly leveled by worms. It is a marvellous reflection that the whole of the superficial mould over any such expanse has passed and will again pass, every few years, through the bodies of worms. The plow is one of the most ancient and most valuable of man's inventions; but long before he existed the land was, in fact, regularly plowed, and still continues to be thus plowed, by earth-worms. It may be doubted whether there are many other animals which have played so important a part in the history of the world as have these lowly-organized creatures.—*Charles Darwin.*

Robbing One's Reserve of Strength.

A muscle without tonicity, or, in other words, without a reserve of force, would be flabby and incapable of putting forth any strength. In the same way the brain without a reserve of mental energy would be unable to perform the slightest function. A living man always possesses some mental and muscular energy in reserve. When a man has used as much of his power—physical or mental—as can be spared, a natural guard takes its place before the reserve. Then the man feels tired, and then is the time for him to do that which he feels most inclined to do—rest. Suppose he "rouses" himself with some stimulant. The effect is as though he had received new life, and he jumps to the conclusion that the stimulant contained some force or energy which it imparted to his system. But what was the actual process? Why the stimulant drugged the guard which had marshaled itself before the reserve, and appropriated a portion of the reserve. This is not so small a thing as it may appear. For a business man to borrow a little money from a reserve fund he has laid by is perfectly legitimate. He may take it all if he likes, and under certain conditions no harm will result. But let those who think such an act is tantamount to using up all one's physical or mental reserve strength, remember for a moment that to do the latter means dissolution. To do that which is unnatural is to throw the machinery out of gear—to ruffle the skein in a more or less complicated way. The result may be disastrous, and no wonder, when the delicacy of the machinery is taken into account. The baneful effect of stimulants has been often dwelt upon in these pages. We merely introduce this illustration of the subject because the danger of drawing on one's reserve strength cannot be too often reiterated.—*Ex.*

Mrs. A. G. Newton writes: The JOURNAL is a welcome visitor at our home, and has been for over eight years. It comes regular every week, bringing something from our friends that have passed over, to cheer and encourage us while in earth life.

John Wilson writes: I congratulate you on your safe return from your ocean voyage and land travel, and hope it has had a recuperative influence on your health.

Hulam G. Thatcher writes: I am, with many thousands more, pleased with the magnanimous course you pursue with the JOURNAL. May you long be enabled to wield its course.

Beef Tea not Wholesome Food.

Beef tea has long held a high reputation as an article of diet for the sick, but this reputation stands on a false basis, and is likely some day, if not soon, to fall. It has already received several blows, but none so hard as that given by G. F. Masterman, in a recent number of the London *Lancet*. This gentleman draws attention to the fact that in its chemical analysis it is very analogous to urine, except that it contains less uric acid and urea. No matter how carefully made, it contains only from one and a half to two and a quarter per cent. of solid matter, which is made up mainly of urea, kreatine, kreatinine, inosine and decomposed hæmatin—all of which are to be found in urine. This is not the only author who has tried to impress the public with the fact that beef tea is a stimulant and not nutritious, and composed mainly of excrementitious matter. All this, however, has been of little avail, for we constantly find medical men and non medical ones who still believe in its virtues, and if told that milk, or wheat meal and barley gruel, rightly prepared, are many times as nourishing, they look at you with a very skeptical stare. How often do we find the sick one starving with an endless supply of wines, jellies, essences of meat and beef tea in abundance, and orders to administer some of them every half hour. In a majority of such cases all this beautiful but worthless trash should be cleaned out at once and milk and gruels substituted.

There is one disease in which beef tea will prove specially injurious, and that is Bright's disease, for a person suffering from it should take no food which is likely to so greatly increase the very elements in the blood which the kidneys cannot eliminate. Dr. Neale states that in diarrhea, dysentery, and typhoid fever he has become convinced that this fluid is a poison. Dr. Brunton, of England, mentions the fact that mental depression and nervous diseases are made worse by it, and says: "We find only too frequently that both doctor and patient think the strength is sure to be kept up if a sufficient quantity of beef tea can only be got down, but this observation is as the question whether it may not frequently be injurious, and whether the products of muscular waste, which constitute the chief portion of beef tea and beef essence, may not be actually poisonous?" It may be asked: "If beef tea is so similar in composition to an important excretion of the body, why should not the latter produce a similar effect?" To which it may be replied, that the effect produced by the two substances is very similar. In South America urine is a common vehicle for medicine. The same substance has been highly extolled for small-pox. Among the Chinese and Malays it is freely used for the sick, and often apparently surpasses European remedies in its value. A traveler there says he has often seen it taken as freely and with the same gusto as beef tea is by Europeans. We might illustrate this point by further facts, but it is not necessary.

It may be asked, what do you give us that is better? The answer is, milk, oatmeal, wheatmeal, barley and cornmeal gruels. These latter, well made, are really valuable and not poisonous. Let beef tea, then, be dropped. No matter if it be elegantly made from Liebig's, or other extracts, it is all the same, a worthless food and a poison, which may injure the one who takes it.—*Herald of Health.*

Anointing with Oil.

The Rev. George O. Barnes, the famous "mountain evangelist," whose preaching in the mountains and the central part of Kentucky for the past five years has attracted such great attention in the State and from the whole country, arrived in Louisville Monday night to hold an evangelistic meeting in the city. He was, of course, accompanied by his daughter, Miss Marie Barnes, who assists him in his meetings and leads the music with her voice and the little "consecrated organ," which has been carried over the almost trackless wilderness of the mountains during all their labors.

Mr. Barnes believes that hand in hand with preaching the Gospel should go the healing of the sick. If he had a commission to preach, he had a commission to heal.

"I know how it is in my own family," said he, earnestly. "We have not taken a potion or medicine for five years, and we are always well. Since I recognized my duty to anoint the sick last spring at Richmond, I have anointed 2,500 persons, and I could tell you of hundreds of wonderful cures of cancer, of consumption, and other affections—even down to toothache. If you come saying to yourself, 'Well, it can't do any harm if it does no good,' God will not help you. But if you come with absolute faith in the power of the Lord Jesus Christ, and trust yourself to him, I am satisfied you will be cured. There are some who lose faith, and are taken sick again. But upon my Christian honor I assure you that I believe God heals every sick person who believes in Christ, and who is anointed in his name. God promises us good health and long life if we trust God. He says man's life is three score and ten. I am certain to live to that age. If you hear of my death before that time you may believe that I lost faith, and not that God could not prolong my life. I use no potions or medicine—nothing but faith in Christ, and that is what enables this voice to preach 365 days in the year."—*Louisville Courier-Journal.*

Sex Development in Nature.

The sentimental pretensions put forward by a political school which holds that woman is intellectually the equal of man, give a character of actuality to the question of the comparison of the sexes. This question, which it has been the custom to treat from a metaphysical point of view, is to us purely anthropological, or rather zoological; for we propose to show by characteristic examples borrowed from the whole animal kingdom that sexuality undergoes the same evolution in all species, including the human species. The female surpasses the male in certain inferior species. The males are smaller than the females among many cephalopods, and among some cirripeds. With a few exceptions, the superiority of the females prevails among the annelids, and among certain articulates, as bees, hornets, wasps; and female butterflies are larger and heavier than males, a difference being observable even among the larvæ. A like superiority of females may be observed in many fishes, as in the cyprinoids, and in reptiles. This is, however, no longer the case among the superior vertebrates. The males of birds and mammals are nearly always superior to the females.

To sum up, the two sexes, at first unequal in consequence of the superiority of the female over the male characterising the lowest species, become equal among species a little more elevated in the animal scale, and become unequal again in consequence of the pre-eminence of the male over the female, which is observed in all the higher species. The supremacy of the female is, then, the first term of the evolution which sexuality undergoes, while the supremacy of the male is the last term.—*From "Equality and Inequality in Sex," by G. Delaunay, in Popular Science Monthly for December.*

He Managed to Eat Rotten Apples All the Year.

Advanced thinkers sometimes imagine that wisdom demand that they should take middle ground, under the notion that they can thereby wield an influence to lead beginners up gradually to the front. I know a man who had a cellar filled with the choicest fruits. Every evening it was his custom to visit and pick over every bin of apples. Selecting the partially diseased and speckled, he carried them to the kitchen, and turning a key upon all the balance of his fruit, ordered the family to use only the refuse. This supply was usually sufficient for daily use, and so, although possessing bushels of excellent and sound fruit, he managed to eat rotten apples all winter. Sometimes I think men treat their principles in much the same way. They live in sight, so to speak, of the ultimate truth, but never enjoy it. A man knowing the sublimation of all truths fears to be too radical, and is miserable all his life. So, too, dreading the consequences of being unpopular, he secretly cherishes principles he dare not avow openly, and so is miserable.—*Iowa State Tribune.*

Angels' Visits.

Robert Collyer says that angels' visits are neither few nor far between, and tells how the death of his mother, who was far away, was told to him about the time of its occurrence. "Men laugh," he says, "and say that we live in a prosy, railroad world, in which the telegraph outlies the old fashioned angel. But it is not true that angels don't care for us—it's we who do not look for them after they have come to visit us. All the angel that we care to look for is a Michael Angelo angel. But all common human agencies are touched with angelic power, while we are like children, who breathe on the window pane and shut the beautiful landscape out behind a dull cloud. The angels are all about us, though, and they ascend and descend upon humanity.

"Bad as any man may be, he has angels to minister to him. And when a bad man sinks down and down, and will not listen to the sweeter voices of ascending angels, then come the terrible shapes of descending angels, that do save him in the end."—*Golden Era.*

T. G. Copeland writes: I must have the JOURNAL as long as I am able to pay for it and can see to read it. Long may it be published to speak for the truth and combat fraud.

P. B. Witchell writes: I can't do without the JOURNAL.

Notes and Extracts.

Idleness generally leads to crime.

As a magnetic healer Jesus was a success.

Spiritualism is the religion of the present.

The world moves and naught can stay its progress.

The present is the time for action, not the future.

Science was never so fully recognized as at present.

The government of nations was never so free and liberal as to-day.

There is a beauty in studying into man's spiritual relationships.

Endless speculation spinning is a kind of mental dissipation.

Dissension from an established system is a revolution as far as it goes.

Human advancement comes through the unfolding of the spiritual powers.

A heaven where there is no work would be the worst hell that was ever conceived.

The true progressive spirit is only found outside of party peculiarities and prejudices.

A subject is not understood until you know what can be said for and against it.

Everything indicates that mankind is rising higher and still higher in the scale of being.

The judgment of a wise man can be trusted, but the judgment of a foolish man will lead to misfortune.

The attention of mankind is being awakened to the necessity of a new religion that rests upon a scientific basis.

That is the truest freedom and shows its merit when it aids in enlarging the boundary of human knowledge.

Studying the mysteries of ancient mythologies will not furnish a light to guide us across the stream of change.

The primary aim of Martin Luther was not liberty, but the establishment of his conceptions of religious truth.

Men are not right necessarily because they may be in a majority. Very often justice and truth are in a minority.

The man who prosecutes original research must have some speculation in his head as he tries each new experiment.

Minds supposed to be clothed in the garb of humility and love are often full of the venom of the serpent and the malice of Satan.

Psychological researches have brought to light occult powers in man, and revealed occult powers in nature, previously unknown.

All earnest Spiritualists should seek out congenial minds and form a select group for the purpose of developing and exercising spiritual gifts.

The binding tyranny of doctrical Christianity has kept men tied to the stake of social inertia, and taken from man's hope the spirit of adventure.

The world is drifting into new channels of thought, and what more natural than that they should seek the spiritual ranks for their information.

Mediums are now often allowed to starve as paupers in their days of age and infirmity, while those for whom they have toiled roll by in luxury and pomp.

Church architecture must be in keeping with the advanced movements of the age, but what shall we say of the uses to which these edifices are dedicated?

Circles lasting over two hours are generally prejudicial, as they exhaust the sitters and invite lower intelligences, as persons become irritable and depleted.

The happy day has dawned in which inspiration is once more acknowledged upon earth, and the teachings of angels are heeded, they being taught by still higher powers.

The religious periodicals of the day abound with articles consisting of nothing but speculations advanced by the authors as truths and as things to be upheld and fought over.

Mind soars like the eagle around the crags and the mountain promontories in the realm of truth, and it is interesting to watch how the hercolean spirit carves its way through a retrograde century.

Evidently none can find full joy in earthly pursuits alone, for the thought comes we must leave them. But with the spiritual it is not so; they are permanent, and grow brighter and brighter unto perfect day.

There is no telling what power mankind might have for the development of its higher nature, if public teachers who from time to time, occupy the pulpits of the land, had only freedom and independence enough in them to say what they thought.

When Dr. Priestly ventured, in a philosophical spirit, to question the veracity of Christian doctine, the retrogressive spirit of the church was about as strong as ever it was. He, therefore, by cutting himself free, marked an illustrious epoch in definite lines upon the age in which he lived.

The force of will is a potent element in determining longevity. This single point must be granted without argument, that of two men every way alike and similarly circumstanced, the one who has the greater courage and grit will be longer-lived. One does not need to practice medicine long to learn that men die who might just as well live if they received to live, and that myriads who are invalids could become strong if they had the native or acquired will to vow they would do so. Those who have no other quality favorable to life, whose bodily organs are nearly all diseased, to whom each day is a day of pain, who are beset by life-shortening influences, yet do live by will alone.—*Dr. George M. Beard.*

We are not joking, we do not wish to raise a laugh, we abhor sarcasm when substituted for argument. We speak in solemn, sober earnest when we tell you that we agree with the best thinkers of Asia as well as of other continents in concluding that all souls are God's, and that if a devil and his imps have any present existence, the day will come when wiser and grander than they ever were in a condition of pristine innocence, they will re-enter the courts of heaven, and if they are instrumental in producing modern spiritual manifestations these are the means whereby they will recover their purity and resume their exalted seats in the universe. The restoration of the devil is, however, not our subject this afternoon. It forms the topic of a future discourse in this series, and this one will not detain you now by enlarging upon this microcosmic theme; we proceed to speak directly from our text on the immediate duty of Spiritualists to the church and the world.—*W. J. Colville.*

Superstition.

A Hilo letter to the San Francisco *Chronicle*, gives a graphic account of throwing animals into a crater in order to prevent eruptions. It appears that the boast of the missionaries and their friends as to the work accomplished by them in Christianizing the Kanakas received a rude rebuff about the end of October last. Ancient Hawaiian history attributes the periodical outbursts of the volcano Kilauea to the power exercised by a mythical female—the goddess Pele. From the time immemorial it has been the custom whenever a volcanic eruption took place for some notable chief or chieftainess to proceed to the mouth of the crater and to throw various articles of food or drink into the burning mass as a species of offering. The eruption of 1856 passed over without any such offering being made, but the avalanche of lava which threatened to destroy the Town of Hilo during last fall having assumed gigantic proportions, the natives clamored for a repetition of the old custom. Notwithstanding the remonstrances of the missionaries and the religious advisers of the present royal family, the Princess Ruth—a sister of the Kamehameha—accompanied by a number of Kanaka chiefs, came from Honolulu and ascended to the crater. Into the burning, seething mass of lava two or three dozen fowls were thrown, a couple of goats and pigs immolated, some garlands of flowers, and a dozen bottles of whisky, rum and Holland gin served to wash the solid matter down the insatiable maw of Pele. Strange to say, the day after this performance, which wound up with a hula hula, the lava stopped short a thousand yards from the town. The natives attributed this occurrence to the sacrifice made by the Princess, much to the disgust of the Gospel-spreaders, who had vainly interposed their objections.

(Pittsburg Commercial Gazette.)

The Rt. Rev. Bishop Gilmour, Cleveland, Ohio; Chas. S. Strickland, Esq., 9 Boylston st., Boston, Mass.; Capt. Paul Boyton, the World Renowned Swimmer; Prof. U. O. Duplessis, Manager Chicago Gymnasium, Chicago, Ill.; Wm. H. Wareing, Esq., Asst. General Superintendent New York Post Office; Hon. Thomas L. James, Postmaster New York; Stacy Hill, Esq., Mt. Auburn Inclined Plane Railroad, Cincinnati, Ohio, are among the myriads who have experienced the beneficial effects of that most remarkable remedy, St. Jacob's Oil, and who have testified to its efficacy in unqualified terms.

As folly on the one side, though it should enjoy all it could desire, would, notwithstanding, never be content: so, on the other, wisdom ever acquiesces with the present, and is never dissatisfied with its immediate condition.—*Montaigne.*

A lady from Oregon writes—Dr. Benson: I think you should be presented with a chariot of pure gold for your Celery and Chamomile Pills having proved such a blessing to thousands of sufferers with sick and nervous headache, neuralgia, nervousness and dyspepsia.

The aim of education should be rather to teach us how to think, than what to think; rather to improve our minds so as to enable us to think for ourselves, than to load the memory with the thoughts of other men.—*Beattie.*

Dragging Pains.

Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir—My wife had suffered with "female weaknesses" for nearly three years. At times she could hardly move, she had such dragging pains. We often saw your "Favorite Prescription" advertised, but supposed like most patent medicines it did not amount to any thing, but at last concluded to try a bottle, which she did. It made her sick at first, but it began to show its effect in a marked improvement, and two bottles cured her. Yours, etc.,
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The heart is the only thing that is better from being broken.—*Persian Proverb.*

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The Gods have a curse for him who willingly tells another the wrong road.—*Eliot.*

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Col. Robert G. Ingersoll's

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A Story for the Children.

BY HUDSON TUTTLE.

Yes, Abe was a dwarf, a most distorted dwarf, with his head drawn down and forward so that he resembled those people the ancient voyagers said they saw, away beyond the rim of the known world, with heads projecting out of their breasts. Thin and pinched was his face, covered with freckles, and his hair unkempt and too red to be auburn. Not handsome, yet you would scarcely notice his features or distortion, when you saw his eyes. They were large and appealing, as though they had guided the feet of Abe through many sorrows. He was scarcely twelve, yet he appeared aged. Where was he born? No one knew or cared. Even maternal instinct had nothing for his infancy more kind than the curb stone, where a black washer woman found him one morning, carried him home and cared for him with her own numerous brood. She soon wearied of him, and gave him to another, and thus he had belonged to nearly every colored family in the vicinity, each taking a short lived fancy to him, as they would to a stray dog, and each discarding him.

Meantime, he continued to grow, but in his seventh year, he met with an accident which injured his spine and he became deformed and dwarfed. Then it was the heart of his present foster mother was touched with pity and she gave him a home. It was a queer pity, however, for it at once made him useful, and from morn till night his feet never ceased their going. When everything else was done, there was the baby, who would not rest without rocking. There he sat when we entered the cabin, situated on the outskirts of the city, on a lot owned by somebody, waiting for a rise in value, and hence unfenced, uncared for, except by those who were looking for a place to throw rubbish. It was not sweet smelling; it was too hot in summer; it was cold in winter, and only had one excellence, and that was ventilation, which was sufficient to satisfy the most ardent believer in the value of a free circulation. But as the air on the outside was as foul as the air within, it did not make much difference as to healthfulness. There he sat in the corner, rocking the cradle made of a dry goods box, on board rockers. Above his head was the only window; four panes of broken glass, one patched with the remains of an old hat, by his side the old stove, and in the middle of the floor a pine table, clothless, on which were blue edged plates, a thin corn cake, piece of meat, very small for such a family, a mouthful each, and water in a broken pitcher. The others were gathering around for the meal, but Abe rocked the cradle and waited for the second table, but what would remain for him with so many hungry mouths ahead, puzzled me, and I thought it did Abe also. He was rocking the cradle and making a boat. His boat was a large white turnip, which had been scraped out to the thick rind, leaving a deep saucer-like vessel. In the center he had placed a mast, at one side a bow-sprit, tied on wrapping cord for ropes, and was then engaged in making a mainsail from an old bit of cloth. It was a great curiosity for Eigie. Who was she? I forgot to tell you that she was with me, my little ten year old girl. It was the day before Christmas; I forgot to tell you, that also, and she and I were out on a visit to a poor family, an old acquaintance, once wealthy but unfortunate, and we thought we would give them the surprise of a basket of Christmas dinner. On the way home we had called at this negro cabin, because Eigie wanted to see "just how they lived."

She watched the boat maker, as he rocked and whittled, while I talked with the family. When we arose to leave, she said to the boy: "When do you expect to sail your boat?"

"As soon as I get it made, mam has promised to let me. I am goin' to the wharf right awa."

"You will want something to load it with," she said, "and let me fill it for you," and she took from her pocket a paper of candies and poured the novel vessel full. A smile came over the sallow pinched features, which made him almost beautiful, as he looked up in Eigie's face, which was a striking contrast with its pure fresh blonde, framed with flaxen locks, to his own, as though he regarded her as a being from another world. "Thank 'ee, thank 'ee," he said, scarce above his breath. From the cabin we strolled leisurely along the street, reaching a great thoroughfare, where the windows were ablaze with holiday attire and walking by them was like visiting a fair. Time passed pleasantly and rapidly, and scarce heeding where we went at length we came to a cross street, looking down which we caught a glimpse of the harbor, and of a network of yellow masts and weather-beaten cordage. Eigie desired it, and so we went to the wharf, and on board of the great vessels now resting their folded wings, but plainly telling by scar and seam, frayed cordage, and tattered canvas, of the tempest bravely met on their way across the deep. Then we went out on a pier where several small boats were moored; one masted coasters, and ambitious smacks, not as large, yet having two tapering spars, some with sails already extended as though anxious for flight. Beyond, clearly cut against the soft neutral haze of the horizon, the white gulls danced between the water and the sky. Farthest out of all, was an open boat, fastened with a chain, and as we drew near we saw in it, Abe bending over the side and pushing his own unique vessel away. He was deeply engaged, and when the light breeze wafted it over the smooth waves, and it went bowing and nodding with its little bit of red yarn flying for a flag, he leaned forward with eager yet silent delight. Not so Eigie, for she sprang to the edge of the pier, leaned over the railing, and spatted her hands in delight.

Abe looked up, and recognizing the face above him, touched his tattered hat with true gentility, and looked down abashed. Suddenly all was changed, for Eigie, forgetful in her joy, lost her balance, and plunged headlong into the water. There was a current setting outward for the tide had began to ebb, and when she rose, she was quite a distance away. Then as suddenly, Abe, the dwarf, plunged in after her. He was an excellent swimmer. He was at home in the water, and small and deformed as he was, he soon overtook her, and holding her up with one arm, brought her to the side of the boat, where strong hands reached down and drew her in. Some sailors passing in a skiff also came to the rescue, reaching the place just as Abe had returned, and by some accident the prow of their boat struck him on the back. It was only a slight blow, but it seemed to paralyze him, and had not one of the sailors sprang into the water and caught him he would have sank. When placed on the pier, he could scarcely move, and we feared he would never recover consciousness. Eigie was none the worse for her bath, except from fright. She was able to walk back to the wharf, and bystanders volunteered to carry poor Abe. Then taking a carriage we drove rapidly home, for I could not allow the self-sacrificing dwarf to be taken anywhere else. Then placed in a comfortable bed he was attended by the household, and had the skill of the best physician. The latter, after careful examination, said it was strange so slight a cause should have produced so much injury. Probably the injury received in his early life had made the present possible, and placed him beyond mortal skill.

He lay the remainder of the day, and that night in a half-waking state in which he breathed heavily and seemed to constantly dream. As the Christmas morning broke he opened his eyes and looked out of the window. It was a glad, beautiful morning. During the night a fleecy snow had fallen, and the world was as pure and white as the stainless soul of faith. Over the black roofs, over the mouldering cornices, over the leafless branches, over the dark and forbidding ground, the crystalline white sparkled in the clear sunlight.

Abe turned his eyes from the scene to ours, and though silent they spoke a volume of feeling. Never before was he in a room like this; never rested his sore head on a soft white pillow; never had given him a loving smile, or gentle word.

"Is this heaven?" he whispered.

"It shall be your home," I replied. "You must be quiet and get well."

"Ah! well? I think I shall be well. My mother has come. She is shining like the snow. You won't care if I have to go. I think my boat went away;—yes, they say you are my mother—you will take me—not a hunchback any more!—yes, you won't care if I go—mother."

That bright morning of Christmas a soul was born out of the sad and blasting condition of earth life into the realm of spirit. Who shall say that the spirit mother in those years of waiting, had not explated the wrong she had done her child, or that with increasing tenderness she might not retrieve her fault? He was dead to us, but on the highlands of another life, no longer crushed and shapeless in deformity, he is perfecting the infinite possibilities of his mind, and happy as the day in his mother's love.

Over the little mound under the cypress our hands tenderly raised, the grass is green, and flowers bloom, but he cares not, for his earthly existence appears to him like an ugly dream, to be forgotten in the beauty of his present life.

One Woman's Work.

To the Editor of the Religio-Philosophical Journal:

I often wonder if the rare intellectual and spiritual feast which comes to every reader of the JOURNAL regularly once a week, is properly appreciated. The JOURNAL as a whole I know has many readers who value it above price; but I have reference to the important department edited by Hester M. Poole, "Woman and the Household." If there is a reader of the JOURNAL who has overlooked that department because of its modest pretensions or the commonness of the subject, while they have eagerly devoured the phenomenal and sensational items—all good in their way—that reader has missed what he cannot find without reviewing the JOURNAL through all the years that have been blessed by these valuable contributions. I have missed some of them and it troubles me much more than the fear of having committed "the unpardonable sin." If any man slights this department feeling the subject beneath his attention, he does not deserve the society or confidence of wife, mother or sister. The reader that cannot be interested in the matter so ably, forcibly and tastefully presented, must be indifferent to the purest sentiments, richest poetry and the highest social and moral sympathies.

I do not remember having seen attention called to this beautiful work of one woman which weekly adorns and enriches the pages of the RELIGIO-PHILOSOPHICAL JOURNAL. Perhaps the editor and all the subscribers are so impressed with the innate attractiveness of this department that they suppose every reader will instinctively turn to "Woman and the Household" for their weekly blessing. If all were sufficiently intuitive to feel the power of truth unseen, unexpressed, it might be so; but I am persuaded that the majority are led by the attraction of the senses and need some outward landmarks to guide them to the goal. Hence I am moved to offer these suggestions. "Woman and the Household" which faithfully appears every week in the JOURNAL is alone worth the full subscription price. That one attraction ought to double the subcription list annually. Every family in the land ought to read it as the best part of their family devotions. It is a high compliment to Spiritualism that it evolves a literature attractive alike to the cultured intellect and the highest moral sentiments. Trusting in these "natural selections" in advocating the claims of the RELIGIO-PHILOSOPHICAL JOURNAL, I call especial attention to the interesting and instructive matter always to be found under the head of Woman and the Household.

LYMAN C. HOWE.

The editor of the JOURNAL cordially indorses Brother Howe's tribute to Mrs. Poole and her department. Her work is appreciated we feel sure, and richly deserves the high encomiums of our genial contributor. The JOURNAL has no contributor more valued than Mrs. Poole, and none who has a closer hold upon the hearts of its readers. Her work thus far has been wholly a labor of love, with no other compensation than the satisfaction of a duty well done, and the affection which has grown up for her in the minds of the JOURNAL'S discriminating constituency. We hope sometime to see this supplemented by a generous weekly stipend in keeping with the value of the work performed.

Quite a list of friends are entitled to our thanks for a list of subscribers sent in the past week.

Prof. Alexander Wilder writes: "How had you the conscience so to pervert my last article as to make me say what I will not say: that 'vaccination is seldom really mischievous.' I know better." We have corralled the recalcitrant printer in a small pox hospital and vaccinated the careless proof reader. The one that dies first, Dr. Wilder's College shall have for a subject.

Lecturers and Mediums.

Mrs. R. C. Simpson is spending the week in Milwaukee with friends who know and appreciate the value of her mediumship.

Dr. J. K. Bailey has been lecturing at Lake View, Mich. He was preceded by Dr. Spinney.

The articles on Spiritual Laws contributed by that excellent lady and highly developed medium, Mrs. Maria M. King, will attract wide attention and possibly some comment.

Lyman C. Howe spoke at Binghamton N. Y., the 22nd inst. He will also speak there the 29th of this month. He is engaged for March at Brooklyn, N. Y., and is ready to make engagements for February.

Giles B. Stebbins having recruited his health by a two months' rest, takes the lecture field again this week. As he is working toward Chicago, his many friends here may have a chance to hear him again after awhile.

Mr. Charles Bright begins a series of lectures on Spiritualism and Free Thought in San Francisco, Cal., Jan. 15th. He will be assisted at his first lecture by Mrs. Ada Foye, who will hold a séance at the conclusion of the lecture.

Giles B. Stebbins writes as follows from Detroit, Mich., Jan. 28th: "Mrs. Maud Lord is better. Pain less severe, but constant and troublesome. Cannot walk and will probably be kept here a month. Some internal tearing of muscles and tendons at the ankle probably."

Dr. Peebles commences a second course of lectures upon "Travels in Foreign Lands," in Versailles, N. Y., the 23rd inst.; a second course also in North Collins, N. Y., commencing the 27th inst.; then he expects to give a course in Randolph and other places in Western New York.

Capt. H. H. Brown, assistant editor of the *Two Worlds*, spoke for the New Haven (Conn.) Society Jan. 1st and 15th, and will speak for it the 29th and some of the Sundays of February and March. He will accept Sunday engagements. Address him at 100 Nassau Street, New York.

Frank T. Ripley has been staying with friends at Waukegan the last two months. He will speak at Milwaukee, Jan. 29th, also at the Anniversary meeting there. He is engaged at Omro, Wis., during February and March, after which he will be open for engagements.

Mr. J. K. Perkins, of Kalamazoo Mich. is spending a few days in the city. Mr. Perkins and two brothers have been rapidly developing as mediums for physical manifestations. They are highly spoken of by our esteemed correspondent, Silas Bigelow. We hope to make some experiments with Mr. P. before he leaves town.

W. Harry Powell writes as follows from Detroit, Mich. "I have met with great success in Detroit; will visit Toledo, Wellington, Brighton and Cleveland; will be at Tippecanoe City, Ohio, Jan. 31st; Cincinnati, Feb. 3rd; friends between Cincinnati and Chicago wishing to make arrangements with me to stop en route can address me at Cincinnati, Ohio.

Geo. A. Fuller, of Dover, Mass., will speak in Mechanics Hall, Lynn, Mass., Jan. 29th; at West Randolph, Vt., Feb. 5th, 19th and 22nd; at Waterbury, Vt., (Mass Convention) 10th, 11th and 12th; at Portland, Me., March 5th, 12th, 19th and 26th; at Leominster, Mass., April 2nd; at Chelsea, Mass., April 9th, 16th, 23rd and 30th, also May 7th, 14th, 21st and 28th. Will make engagements for the summer months.

A. B. French lectures at Sturgis, Mich., Wednesday and Thursday evenings, Jan. 25th and 26th. He will finish his engagement in Elkhart, Ind., Sunday, the 29th. Monday evening, Jan. 30th, he will be at Kendallville, Ind. On Wednesday, Feb. 1st, he begins a course of lectures at West Grove, Jay Co., Ind. He speaks at Geneva, Ohio, on Sunday, Feb. 12th, and will begin a course of lectures at Corry, Pa., on Sunday, Feb. 19th.

Mediums, lecturers and healers, who desire their names in the JOURNAL'S Directory will please send us their correct address at once. A directory like those usually published by Spiritualist papers is often worse than useless and wholly unreliable. Those whose names appear in the directory of the JOURNAL or any other paper owe it to the public and the publisher to see that their names and addresses are kept correct and to promptly notify the publisher of any change. The space is given free of charge—one line—and is of great utility to readers when trustworthy.

Readers of the JOURNAL who feel an interest in its circulation will oblige us by sending the addresses of their aquaintances whom they think would like to see a specimen copy of the JOURNAL.

Tom Thumb has become a convert to Spiritualism. Probably Tom thinks that on the orthodox system of a general resurrection he might get lost in the shuffle.—*Chicago Tribune.*

Elegance and Purity.

Ladies who appreciate elegance and purity are using Parker's Hair Balsam. It is the best article sold for restoring gray hair to its original color, beauty and lustre.

This world belongs to the energetic.—*Emerson.*

A Varied Performance.

Many wonder how Parker's Ginger Tonic can perform such varied cures, thinking it simply essence of ginger, when in fact it is made from many valuable medicines which act beneficially on every diseased organ. See other column.

West Side Society of Spiritualists.

Last Sunday morning the society meeting at the hall, 517 W. Madison street, was addressed by Mr. S. B. Perry and Mrs. Sarah DeWolf, the well-known medium. Mr. Perry spoke upon the necessity of greater attention on the part of Spiritualists to the fact that though there is no literal orthodox hell, yet to the persistent wrong-doer there is a mental condition of darkness and torture of conscience which language is inadequate to describe and from which the sufferer can only emerge by slow degrees as he becomes purified and inspired with a desire for a higher life. In illustration of his remarks he read several communications from a spirit, which in thrilling language told of the agony endured as the consequence of evil deeds committed in the flesh and showed how he was slowly and painfully emerging from darkness. Mr. Perry was listened to with deep interest throughout. Mrs. DeWolf was entranced and a spirit supplemented Mr. Perry's discourse with some most pertinent remarks.

In the evening, Judge Holbrook spoke very acceptably. Owing to the inability of the management to announce on the previous Sunday who the speakers were to be, and the inexcusable jumble made of the notices by the employes of the daily papers, the attendance both morning and evening was small.

These obstacles to a better attendance, it is hoped will not again occur. On next Sunday, the 29th, and during the Sundays of February, Miss Susie M. Johnson, who is said to be one of the best trance speakers will lecture for the society. City readers and those who may be in town, will please bear this in mind.

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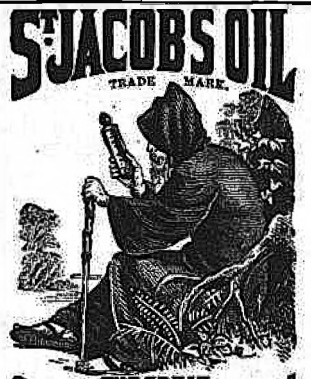
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